ŚRAUTA SACRIFICE IN THE ATHARVA-VEDA

B.S. MEHRA

It is for the first time that the rituals of the Atharvaveda have ever been dealt with in detail by Dr. Baldev Singh Mehra as presented in the present work. Heretofore the Atharvaved has not been given the importance from the point of view of its ritualistic richness as only the three Vedas viz. the Ṛgveda, Yajurveda and Samaveda have been recognised in the name of 'Trayi' and the Atharvaveda is believed to have been added to the Saṁhita literature at a later part. The present author has refuted the above belief and elaborately described all the essential aspect of the Śrauta-Sacrifices performed with prominence of the Atharvan mantras.

The author has dealt with the eighteen types of the Śrauta Sacrifices forming part of the three main categories viz. (1) Havir Yajña, (2) Pāka-Yajña and Soma-Yaga specially highlighting the prominent role of Brahmā who in the sacrifices with the prominence of the other Vedas has generally been a silent spectator.

This work deserves special importance from another aspect also. The author has made use of the commentary of Somāditya named 'Ākṣepānuvidhi' for the first time for the purpose of the analysis of the Atharvan-sacrifices. The work is a commendable effort and worth being kept as an authentic reference book for the Śrauta-sacrifices of the Atharvaveda.

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ŚRAUTA SACRIFICES IN THE ATHARVA-VEDA

Śrauta Sacrifices in the Atharva-Veda

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Foreword

It gives me pleasure and advantage to introduce to the world of scholarship Dr. Baldev Singh Mehra's interesting and panetrating ritualistic study of the Atharvaveda with reference to Śrauta-sacrifices. Since the publication of the Atharva-Veda by Roth and Whitney in 1856, it has been subjected to various types of studies such as interpretative, cultural, religious, historical and grammetical, but a comprehensive study embracing all the important aspects of Śraut-sacrifices of the Atharva-Vedas has so far remained a desideratum. The author proclaims that the view of modern scholars that the Atharva-veda was not included in the Trayi vidyā due to non-availability of the Śrauta-sacrificial material in it, is not correct. It has the same material dealing with the Śrauta-sacrifices *i.e.* Kauśika gṛha sūtra, Vaitāna Śrauta Sūtra and Gopatha Brāhmaṇa as found in the other three schools of the Vedas. Dr. Mehra has displayed a systematic explanation on the basis of the Atharvan Śrauta munual. Dr. Mehra's work is a detailed study of the Śrauta-sacrifices of the Atharva-veda dealing with all the important aspects of the subject including authorship and date of the Vaitāna Śrauta Sūtra, the position of the Vaitān Śrauta sūtra in the literature of the Atharva-veda, the relationship of the vaitān Śrauta Sūtra with the ritualistic works of the other schools, darśapurṇa sacrifices, agnyādheya, agnihotra, cāturmāsya, paśubandha, agniṣṭoma-sacrifice, ukthya, ṣoḍaśin atiratra, vājapeya, aptoryāmā, agnicayana,

sautramaṇi, gavamayana, rājasūya, aśvamedha, puruṣmedha, sarvamedha, survey and study of the mantras cited in the Vaitāna Śrauta sūtra. Besides, it contains an exhaustive bibliography and introduction throwing a new light on the relationship of the Atharvan sacrificial literature amongst its own and with the ritualistic works of the other schools.

Dr. Mehra gives fairly comprehensive account of Vedic rituals. In other śrauta sūtras, Brahmā is a silent spectator, but here in Dr. Mehra's treatise he has a role to play. I have no doubt that Dr. Mehra's work will be of special interest and utility to all students of the vedic rituals in particular and to those of the Vedas in general. Our authors has done a greater service to the students of the ritualism. It never absents itself from facility and perspicacity. A seasoned teacher of vedic literature in the Department of Sanskrit, Pali and Prakrit, M.D. University, Rohtak Dr. Mehra is not only gifted with a sense of proportion and balance but also with an unerring instinct for shifting the data at his disposal.

I have had occasions of watching the literary progress of Dr. Mehra at close quarters, both as student of Ph.D. at Panjab University, Chandigarh and now my colleague at M.D. University, Rohtak and I can confidently say, that he must have 'scorned delights' and lived 'laborious days' in order to produce a ritualistic account of Atharvaṇic literature, so accurate in detail, perspicious in style and discriminating in its critical judgements. Therefore, our learned author deserves our heartiest congratulations.

Rohtak
February 7, 1994

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Preface

I had the rare fortune of starting work on this topic under the erudite guidance of the well-known Vedic scholar, Dr. Ramgopal at Panjab University, Chandigarh. It was the inspiration of Dr. Ramgopal, that persuaded me to work on this topic. For about two years, I worked beside him and it was during this period that the initial training of research was given to me by Dr. Ramgopal and the main plan of this work was formulated. Consequent on my appointment as Lecturer, in the Deptt. of Sanskrit, Pāli and Prākrit, M.D. University, Rohtak, I had to leave Chandigarh which resulted in depriving me of Dr. Ramgopal's constant guidance. I had therefore to get my registration for Ph.D. at M.D. University, Rohtak, under the guidance of Dr. Ishwar Singh now Professor, Deptt. of Sanskrit Pāli and Prākrit. I can not say what would have been the shape of this work had it been completed under Dr. Ramgopal. I am, however, happy that Dr. Ishwar Singh did not let me feel any handicap and it is due to his efforts that my work has been completed.

The base of my research work "The Vaitāna Śrauta-Sūtra", a manual of Śrauta-Sacrifices to be observed by the followers of the Atharvaveda, also known as the Vaitāna-kalpa, the Atharva Veda-vaitāna-sūtra, the Ātharvaṇa-sūtra, the Atharva-sūtra or simply the Vaitāna-sūtra is one of the five basic ritual texts related to the Atharvaveda saṁhitā. The western as well as Indian scholars and Indologists have done

intensive labour in editing and translating the text and also by discussing and reviewing the subject-matter contained therein. First of all R. Garbe edited and translated the Vaitāna Śrauta Sūtra in German. This edition of Garbe has since long gone out of print. W. Caland published a new German translation with critical notes and Garbe's text. Dr. Vishva-bandhu in collaboration with Bhim Deva and Pitamber Dutt, edited the latest revised critical edition of the Vaitāna śrauta sūtra with complete commentary of Somāditya, called Ākṣepānuvidhi and with the details of six original manuscripts. Only a few scholars, such as Bloomfield, W. Caland, A.B. Keith, Durgamohan Bhattacharya, S.N. Ghosal etc. have done some critical appreciation of this work. But their work is only of elementary nature pondering only on the matters such as its date, authorship etc. in a cursory way. Its subject-matter has not been dealt with in details by any scholar.

The present work is an attempt to fill that void, I have made the maximum use of the only available commentary known as 'Ākṣepānuvidhi' of Somaditya, which has not been used so far by the modern scholars, in solving various problems raised about the Vaitāna Śrauta Sūtra and Kauśika-sūtra (Saṁhitā vidhi).

The work is divided in ten chapters with an exhaustive introduction, shedding a new light on various aspects of the Atharvan-literature. In chapter first, I have discussed the issue of Authorship and Date of the Vait.Śr.Sū. In second chapter I have discussed the position of the Vait.Śr.Sū. in the literature of the Atharvaveda. The Relationship of the Vaitana.Śr.Sū. with the ritualistic works of the other schools have been discussed in the Third chapter. Chapters IV, V, VI, VII, VIII and IX are devoted to the comparative discussion of the Śrauta-Sacrifices described in the Vait-Śr.Sū. *i.e.* Darśa-pūrṇamāsa; Agnyādheya, Agnihotra, Cāturmāsya and Paśubandha; Agniṣṭoma; Ukthya, Ṣoḍaśin, Atirātra, Vājapeya and Aptoryāma; Agnicayana, Sautrāmaṇi and Gavāmyana; Rājasūya, Aśvamedha, Puruṣamedha and Sarvamedha. The last chapter is a survey of the mantras cited in the Vait.Śr.Sū.

It is my rare privilege to express my heartiest gratitude and indebtedness to Dr Ramgopal, who initiated me in this work and helped me in formulating the plan of this work. Further I express my joy over my fortune that I had Dr. Iswar Singh, Reader-Head, Deptt of Sanskrit, Pāli and Prākṛt, as my guide, in whose kind supervision I have been able to continue and complete my research according to the plan. It is my pleasant duty to thank Dr. Jaidev Vidyalānkar, Professor (now retired) and former Head, Deptt. of Sanskrit Pāli and Prākṛt, M.D.U Rohtak who as reverend teacher at Panjab University Chandigarh and later my senior-most colleague at M.D. University Rohtak, has always blessed me with his affection and benefited me with deep founded erudition. I have to make a special mention of Dr. Sudhikānt Bhārdwāj, Professor and former Head, Deptt. of Sanskrit Pāli and Prākṛt, M.D. University Rohtak, who has been kind enough to give me every possible help in my research-work, out of his valuable time. I owe a debt of gratitude to all my learned colleagues who extended full co-operation during my research period. I am thankful to the library staff of Panjab University Chandigarh and M D. University Rohtak for their co-operation and help.

It is my sacred duty to thank my parents whose blessings have always been a source of inspiration for me. Lastly I would like to thank two persons specially who shared enormous responsibility and gave indirect help in the Publication of the present work. One is my elder brother Sh. Sugan Chand, District Manager, H.H.K.N., who discharged for me most of the social and other out door duties. The other one is my wife Mrs. Shashi Mehra who, while herself in her assignments as Lecturer in Pol-Science at Govt. College, Gohana, Sonepat bore the entire burden of household affairs and thus allowed me time to devote in studies.

Baldev Singh Mehra

Introduction

Indian tradition holds the Vedas in high esteems mainly from the two points of views—firstly the sacrificial-rituals *i.e.* Karmakāṅda and secondly the spiritual knowledge *i.e.* the Jñānakāṅda. The Brāhmaṇas elaborate the karmakāṇda aspect of Vedas whereas the spiritual aspect of the Vedas, the Jñānakāṅda, has been dealt with in the Upaniṣads separately. The ritualistic application of the Vedas, as found in the Brāhmaṇas, was too elaborate, scattered and unmanaged. It was in the kalpasūtras and more specifically in the Śrauta-Sūtras that the subject of the ritualistic performances was dealt with succinctly and in a perfectly managed and systematic way.

Antiquity of the Atharvaveda

The Vedas have often been termed as 'Trayi' or 'Vedatrayi', which had led some scholars to believe that the Atharva Veda was not accepted as a Veda proper, for a long period by the high priestly circle. Only the Ṛgveda, the Yajurveda and the Sāmaveda were originally designated as the Vedas.

The term trayī has been interpreted by modern scholars,[1] mainly in two ways. The first view accepts the existence only of three Vedas in the beginning as, according to them, is evinced by several references in ancient Indian Literature.

In the Ṛgveda, according to the upholders of this view, there is a reference to only the three Vedas, the Atharvaveda being completely absent.[2] The yajurveda also mentions the existence of three Vedas.[3] Aitareya and Śatpatha Brāhmaṇa speaks of the trayi that the three vedas were born from the three ancient Ṛṣis, Ṛgveda from Agni, Yajurveda from Vāyu and Sāmaveda from Āditya.[4] The Taitt.Saṁ, Taitt.Brā. and Manusmṛti etc.[5] explain the trayī as representing the three Vedas only.

Another view, however, holds that in fact the saṁhitās are four in number from the very beginning. The name 'trayi' has been given to them owing to the fact that all the Vedas contain three types of expressions called as, the Ṛk, the Yajuṣ and the Sāman. According to the Jaiminīya-sūtra, the Ṛk is that mode of expression which is divided in to pādas or in other words is in verse. The name Sāman is assigned to the lyrical songs and the rest *i.e.* what is in prose is known as yajuṣ.[6]

On examination of various references in various contexts the second view appears more plausible. The very mantra of the Ṛgveda (10.90.9), which is often quoted as an authority for postulating that the Vedas were originally three, clearly mentions four kinds of mantras used in ritualistic activities *i.e.* the Ṛk, the Sāman, the Chandānsi and the Yajuṣ. Since the names Ṛk, Yajus and Sāman are commonly used for the Saṁhitās available with these names, it has been presumed that the references in above mantras has been made only for the three Vedas. The holders of this view ignored the fourth one *i.e.* the chandānsi. Sāyaṇāchārya has interpreted this word for meters gāyatri etc.[7] the sense attached to this word at quite a later stage. It seems that the word 'chandānsi' has been used for general category of vedic mantras not coming specifically in the jurisdiction of the Ṛk, yajus and Sāman. They were later collected in the form of a separate book, which came to be known as the Atharvaveda. Swāmi Dayānanda maintains that by chandānsi the Atharva Veda is meant.[8]

The author of the A.V. is stated to be Atharvā, the son of Angirasa. In the Ṛgveda itself we find several mantras, the authorship of which is assigned to Atharvā.[9] In Taitt.Saṁ. Vaja-Saṁ, Taitt Brā and in the later literature, the name Atharvāngirasa occurs,[10] quite frequently, who was the first generator of the fire.[11] It is therefore evident that the mantras of the Atharvaveda existed simultaneously with those of the other Saṁhitas. In the Brāhmaṇic and Aupanisadic literature we find the names of four Vedas, as well. In the Śatapatha Brā. the Atharva-Veda is enumerated alongwith other Vedas as the breath of the great almighty (Mahatobhūtasya).[12] In the Gopatha Brā. four Vedas are clearly mentioned as the Ṛgveda, Yajurveda, Sāmveda and Brahmveda.[13] The Brahmaveda obviously is the name used for Atharvaveda, as this veda is mainly the concern of Brahmā in the ritualistic performances. In the Upaniṣads also. Such as - Bṛahadāraṇyaka, Mundaka, Chāndogya etc. mention of four Vedas has been clearly made.[14] In the post vedic literature the mention of four vedas has been clearly made too.[15]

It appears paradoxical in the literature, where four vedas have been named, the word 'trayī' is also found used in the context of the Vedas. It is not reconcilable how the Vedas were three and at the same time four in number. The theory, that originally there were three Vedas and later on became four, is also not tenable, particularly in the light of the above facts because if the Vedas had ultimately become four and recognised as such, the question of calling them as three would not have arisen.

The riddle can easily be solved if we presume that the four kinds of mantras existed from the very beginning. The Ṛk, yajuṣ and Sāman were applied mainly in the ritualistic performances in special contexts and in special ways. The fourth kind consisted of the mantras of general nature, not included in the discipline of the above three Vedas. These mantras might have belonged to the society as a whole and could have been used freely on any befitting occasion. The variety of the subject-matter contained in the Atharva-Veda

such as medical science, geology, Political Science (Rājakarmāṇi), duties of women, Botany, Sorcery etc. amply vouch for this. It also appears to be the reason, why the ritualistic literature of the Atharva Veda is not very old, because in the rituals the mantras of the three Vedas were mainly used. It was only at a later stage that the mantras of the Atharvaveda were also included in the mainstream of the rituals, the sole duty of pronouncing them being assigned to the Brahmā-priest.

The Literature of the Atharvana-School

The Atharvaveda, which is undoubtedly the most commonly used name is also known by such other names as Bhiṣagaveda, Brahmaveda, Kṣatraveda, Angiroveda and Atharvāngirasa veda. These names of the Atharvaveda show the vast and vivid subject-matter of this Veda. The A.V. describes the medical-science in it and on the basis of that Āyurveda is called an upveda of the A.V. and hence also called as Bhisagveda. The A.V. sufficiently enriches our information regarding the polity in the vedic period. So it is fully appropriate to call this Veda as Kṣatraveda. On account of a highly rich philosophical material available in the A.V. it is befittingly designated as Brahmaveda. The name Atharvāṅgirasa is dvanda-compound which indicates the existence of two schools, Atharvan and Aṅgirasa and the A.V. consists of these two component parts. In fact in a considerable range of the literature especially of older times the term Atharvan refers to the auspicious practices and the term Angiras refers to the hostiles sorcery practices. This view of double character of the A.V. is expressed most plainly and familiarly in the Gop. Brāhmaṇa[16] also.

The very fact of giving so many names to this Veda, on the basis of the variety of subject-matter depicted therein, shows that the A.V., of all the four Vedas, had invited the best-possible attention of the ancient interpretors. The significance of this Veda and its priest *i.e.* Brahma. is equally matched by the amount of deep study of this Veda undertaken by ancient Indians.

The Atharvaṅ school is unanimously said to have nine branches (śākhās, caraṇa, bheda) the earliest reference to which is the Parśiṣṭa of the śukla-Yajurveda. However, there is difference in the names of the Atharvan-school. In the Pariśiṣṭa of the Śula-Yajurveda the names are—Paippalāḥ, Śaunakāḥ, Dāmodāḥ, Tottāyanāḥ, Jābalāḥ, Kunakhī, Brahma-palāśaḥ, Devadarśi and Cāranavidyaḥ[17] The Cāranavyūha of the Atharva-Pariśiṣṭa gives the names as follows : Paippalādaḥ, Staudaḥ, Maudaḥ, Śaunakīya, Jājalaḥ, Jaladaḥ, Brahmavadaḥ, Devadarśaḥ, and the Cāraṇavidyaḥ.[18] The commentary of Sāyaṇa on the A.V. supports these names as given in the A.V. Pariśiṣṭa. The only difference being in the name of Staudaḥ for which Sāyaṇa gives Taudaḥ.[19]

The names of the teachers of the Atharvan school and those of their pupils, given in the Purāṇas however, do not tally with these branches fully. According to the Viṣṇu Purāṇa, Muni Sumantu taught this Veda to his pupil Kabandha, who made it two fold and taught these two portions to Devadarśa and to Pathya. The pupils of Devadarśa were, Maudga, Brahmabali, Śaulkāyani and Pippalāda. The three pupils of Pathya were Jājali, Kunudādi and Śaunaka, Śaunaka having divided his Saṁhita in to two parts, gave one to Babhru and the other to Sandhavāyana. By all these pupils separate branches were instituted.[20]

The account given in the Bhagvat-Purana is similar to the above, but not without some peculiarities of its own. It classifies that, Mahṛsi Vyasa after classifying the four Vedas, taught the Atharvaveda to Sumantu. Sumantu imparted his Samhita to Kabandha. He divided it into two parts and taught them to Pathya and Vedadarsa. Saulkayani, Brahna-vani, Modasa and Pippalayani, the pupils of Vedadarsa learnt it from veda-darsa. Pathya taught his Samhita to his pupils, kumuda, sunaka and Jajali, they were the scholars of the A.V.[21]

Patanjali simply mentions the numbers of the Atharvan schools as 'navadhatharvanovedha.'[22] Apart from the over systematic reports of the Puranas and other late-literature and incidental mention throughout the literature of the A.V., to which may be added Sāyaṇa's list of the Śākhās in the Introduction to his commentary to the A.V. The Statement of Ācārya Sāyaṇa coincides with that of the Pariśiṣṭa of the A.V. and it would seem that these two authorities present a correct list of the Śākhās as known in their period. The different versions of other texts are due to mistakes and more or less conscious malformations and additions on the part of writers further removed from sphere of the A.V.[23]

Unfortunately the Saṁhitās of all the schools have not come to us. The texts only of the two schools viz. the Saunaka, in four recenssion[24] and the Paippalāda in two recenssions[25] are extant. The literature of the other branches, which might have existed at some stage, is now extinct. Some modern scholars like J. Gonda have the conviction that the material originally collected by the Atharvavedins was already at any early date split up into two-and no more than two versions, the Paippalāda, founded by Pippalāda or Pippalādi and the Śaunakīya, called after Śaunaka.[26]

Brāhmaṇic-Literature of the A.V.

Only one Brāhmaṇa *i.e.* the Gopatha-Brā. belonging to the Śaunaka school of the A.V. is at present available. That the Brāhmaṇic-literature of the Paippalāda Saṁhitā also existed is alluded by the Prapañca-hṛdaya where the name of Paippalāda Brāhmaṇa is mentioned. According to this reference the Paippalada Brā. is said to have eight adhyāyas.[27] Venkata Madhava in his translation of the Ṛgveda, also supports this view that the Paippalādas had their Brāhmaṇa.[28] No record has any where been met with regarding the number of Brāhmaṇas which the A.V. originally had. At present the Gopatha is the only one which is accessible.

The Gop.Bra. like the Vaitāna Śr.Sū. does not mention the name of its author. It is divided into two parts, the first (Pūrva Brāhmaṇa) comprising five chapters and the second (Uttara-Brā.) comprising six chapters. These chapters are of unequal length and comprise from thirtynine to fifteen Kaṅdikās each. The language of the Gop.Brā. is similar to that of the other Brāhmaṇas, but it is at the same time simpler. The doubt whether it belongs to Śaunakiya or Paippalāda has arisen because of the fact that some of the modern scholars call the GopBrā. as belonging to the Paippalāda school,[29] but the majority of the scholars and tradition hold it as 'Śaunakiya'.[30] Once this Brāhmaṇa possibly was more detailed as in the Atharva pariśiṣṭa it is mentioned that this Brāhmaṇa had one hundred prapāṭhakas, but now only pūrva and uttar portions of it are extant.[31]

Āraṇyakas and Upaniṣads

There is not even a single reference regarding the existence of any Āraṇyaka belonging to the A.V. So the Atharvan-school is as far as our present knowledge goes, an Āraṇyaka less school. The deficiency of Araṇyakas is however compensated by the richness in the Aupanisadic-literature. The R.V. is represented by two Upaniṣads, Sāmaveda by two, Śukla-Y.V. by four, whereas the A.V. has fifty two Upaniṣads to it.[32] But the Atharva Pariśiṣṭa presents an authoritative statement of the number and names of the Ātharvaṇ-Upaniṣadas as 27. The names being: Muṅdakā, Pṛśnakā, Brahmavidyā, Kṣurikā etc.[33] At present about fifty Upaniṣads, are available which are said to be related to the A.V. These so-called Atharvaṇa-Upanisads do not occur as parts of any extant Brāhmaṇa or Āraṇyaka of the A.V. They may be taken to be altogether independent of that Veda. Some of these Upaniṣads have existed from a very early period. Most of them are theological in character, but altogether they are of so miscellaneous a character - so inconsistent with each-other - so dis-similar in language, style and subject that they can not be taken as the production of one age.

Sūtra Literature

The tradition persistently states that the ritualistic literature belonging to the A.V. consists of five kalpas, namely the Nakṣatra-kalpa, the Vaitāna-kalpa, the Saṁhitā-kalpa or Saṁhitāvidhi, the Śānti-kalpa and the Āngirasa-kalpa (also called a Abhicāra-kalpa or Vidhāna-kalpa)[84] cāranavyūha of the Atharva-Veda, mentions that apart from five kalpas there are seventy two Pariśiṣṭas of the A.V. In the list of the Pariśiṣṭas the name of the kalpas are not given but the kalpas *viz.* Nakṣatra, Śāṅti and Abhicāra are found included in the available collection of the 72 Parisistas of the A.V. (by Ram Kumar, chaukhamba orientalia, Vārāṇasi-1976).[85] The two remaining kalpas *viz.* Vaitāna-kalpa and Saṁhitā-vidhi have not been included in the collection of above mentioned Pariśiṣṭas obviously because of their importance individually.

In these five kalpas the Saṁhitāvidhi and the Vaitāna kalpa are important gṛhya and Śrauta manuals respectively of the Atharvavedins, belonging to śaunaka school of the A.V. known as kausika gṛ.sū. and Vaitāna-Śrauta-Sūtra.[86]

The only available śrauta sūtra of the A.V. the Vaitāna. Śr.Sū. is not an ordinary Śrauta manual, as was taken for granted by R. Garbe, W. Caland, Hillbrandt and Bloomfield.[87] It is a manual for the Atharvan-officiant, known as Brahmā, who oversees ritual acts, accompanies these rites with the mantras and corrects the mis-happenings and mistakes of the officiants and his assistants as well as the Yajamāna.[88] This sūtra deals with the duties of the other priests only if the Brahmā is to be associated with them in performing ritual functions. It is different from other śrauta-sūtras. Its speciality is particularly noted in the fact that in the places where in the śrauta sūtras of other schools, the Brahmā remains silent-spectator, in this sūtra he consecrates almost in all rites by pronouncing the Atharvan-mantras. The Vait Śr.Sūtra belonging to the Śaunikiya-school, is divided into eight (adhyāyas and also in 43 sub-divisions (kaṅdikā). However one of the

Garbe's manuscripts comprises six more adhyāyas which contains the prāyascittas, probably a later addition. As regards the commentary on the Vait.Śr.Sū., Shankar Pāṅdurańga Pandit had mentioned in a note in his edition of the A.V. about the existance of a commentary on the Vait.Śr.Sū. called 'Ākṣepa; written by Somāditya.[39] Bloomfield simply referred to this commentary, as mentioned in Pandit's note. This commentary is the only record likely to have contained traditional interpretation of the Vait.Śr.Sū. There is an evidence of some other Indian commentator who existed prior to Somāditya as attested by Somāditya himself. The author of the older Bhāṣya named Vācaspati has repeatedly been referred to by Somāditya as Bhagwān Bhāṣyakārah and Bhagwān Vācaspati. But this commentary has not come down to us. The commentary of Somāditya is of immense value particularly with regard to various problems associated with the authorship, date, relationship and relative chronology of the Ātharvaṇic literature. I have utilized this commentary for the first time.

The only available gṛhya-sūtra of the A.V. the Kauśika gṛhya sūtra, also called as saṁhitā-vidhi, Saṁhitā-kalpa, or simply kauśika sūtra had held the foremost position in the ritualistic literature of the A.V. It furnishes material to all other sūtras of the A.V. As the mantras of the Saṁhitā (A.V.) have been prescribed in sūtra in their entirely for application in the rites of Santi and Puṣṭi, the Kauśikasūtra is named Saṁhitāvidhi. As it provides guidance to other sūtras. It is regarded as the chief among them. This fact has been mentioned not only by Atharvanic specialist Somadiīya, but also by the Vedic scholiast Sāyajācāry.[40] The most important charcteristic of the Kau.Śu. is the wide and vivid description of some Śrauta sacrifices such as Darśapūrṇamāsa etc. alongwith the Gṛhya and other special rituals of the Atharvanic-school. In the Vait.Śr.Sū. the author has naturally referred to his earlier and basic work, the above Saṁhitāvidhi. The authorship of Vaitāna Śr.Sūtra and Kauśhika gṛ.Sūtra is

much disputive. However the weight is in the favour of the possibility that the author of both the above treatises was one and the same person named Kauśhika (or his pupil).[41]

Prātiśakhyas, Parisiṣṭas and Other Literature

The Atharva-Prātiśākhya also called as Śaunakiya Caturādhyāyikā is also related to the Śaunaka school which is clear by the title itself J. Gonda feels that the Śaunakīya caturādhyāyikā may be related to any of the lost school of the A.V.[42] It is divided into four adhyāyas and the total number of sūtras are 434. The Atharva-Prātiśākhya actually is the second Pratiśākhya of the A.V. found edited in laghu and Bṛhat recenssions by Dr. Sūrya Kanta. Bṛhat Prātiśākhya is an explanatory work of the laghu-Sañskaraṇa. It does not contain any phonetic rule, the basic subject-matter of the Prātiśākhyas. This type of Prātiśākhya is probably older than the normal type in which the padapātha is converted into the Saṁhitā-text.

The Atharva Pariśiṣṭa constitutes a detailed valuable and informative survey of various kinds of religious practices. They are a collection of 72 longer or shorter texts, some of which are in sutra style and other in verses. They contain elaborate ritualistic and procedural details of numerous important Atharvan rites.

The another text related to the ritual literature of the A.V. is Atharva prāyascittāni, the oldest collection of its kind. Although some of its manuscripts regard it as supplement to the Vait.Śr.Sū. it is an independent treatise, which according to Caland joins to the Paipp. School.[43]

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छन्दांसि जज्ञिरे तस्माद्यजु: तस्मादजायत ।
ऋ० 10.90.9, यजु० 31.7

3. यस्मिन्ऋच साम यजूंषि यस्मिन् प्रतिष्ठिता रघनाभाविवारा: ।
यजु० 34.5

4. तेभ्यस्तप्तेभ्यस्त्रयो वेदा अजायन्त, अग्नेर्ऋग्वेदो वायोर्यजुर्वेद:
सूर्यात् सामवेद: । श० ब्रा० 11.5, ऐ० ब्रा० 5.32
तै० ब्रा० 3.12.9 ।

5. (i) यद् वै यज्ञस्य साम्ना यजुषा क्रियते शिथिलं, यद् ऋचा
तद् दृढम् । तै० सं० 6.5 10.3

(ii) वेदैरशॅन्यस्त्रिभि रेति सूर्य: । तै० ब्रा० 3.12.9.1
यम् ऋषयस्त्रयिविदा विदु । ऋच: सामानि यजूंषि ।
तै० ब्रा० 1.2.1.26

(iii) अग्निर्वायु रविभ्यस्तु त्रयं ब्रह्म सनातनम् ।
दुदोह यज्ञ सिद्वयर्थम् ऋग्यजु: साम लक्षणम् ।। 1.15

6. तच्चोदकेषु मन्त्राख्या । तेषां ऋग् यत्रार्थवशेन पादव्यवस्था ।
गीतिषु सामाख्या । शेषे यजु: शब्द: । मी० सू० 2.1.32, 35-37

7. तस्मात् यज्ञात् छन्दांसि गायत्र्यादीनि ज्ञज्ञिरे ।
भृ० सा० भा० पृ० 6।8

8. ...परब्रह्मण: (ऋच:) ऋग्वेद: (यजु:) यजुर्वेद: (सामानि)
सामवेद: (छन्दांसि) अथर्ववेदश्च (जज्ञिरे) चत्वारो वेदास्तेनैव
प्रकाशिता इति वेद्यम् । ऋ० भा० भूमिका, पृ० 6

9. ऋ० वे० 10.170, 10.97, 10.87, 10.14, 9.11

10. तै० सं० 2.6.12.6, 4.1.3.2, वाज० सं० 11.32, 19.50,
30.15 तै० ब्रा० 3.4.1.2, 3.17.8.2

11. अथर्वत्वा प्रथमो निरमन्थद् अग्ने । तै० सं० 1.4.3.2, 11.32

12. एवं वा अरे स्य महतो भूतस्य नि:श्वसितम् यदऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः । श० ब्रा० 14.5

13. चत्वारो वेदाः ऋग्वेदो यजुर्वेदः सामवेदो ब्रह्मवेदः ।
गो० ब्रा० 2.16

14. (i) अस्य महतो नि:श्वसितम् एतद् यद् ऋग्वेदो यजुर्वेदः सामवेदो थर्वाङिऽगरसः । वृ० उप० 2.4.10

(ii) .....तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः ।
मु० उ० 1.1.5

(iii) स होवाच ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमाथर्वणम् ।
छा० उ० 7.1.2

15. Visnu Purana 3.3.20; Matsya Purana 1.44.11 Mahabharata, 41.3.4, 51.22; Manu. 2.15.1

16. Gop. Bra. 1.2.22; 1.5.10; 1.2.24; 1.3.3

17. The pariśiṣṭa of the Śukla Y.V. Chāraṇavyūha 1-5

18. तत्र ब्रह्मवेदस्य नव भेदा भवन्ति । तद्यथा पैप्पलादाः स्तौदाः मौदाः शौनकीयाः जाजलाः जलदाः ब्रह्मवदाः देवदर्शाः चारणवैद्याश्चेति । अ० परि० पृ० 227

19. सायण, अथर्ववेद भाष्ये, उपोद्घातः, पृ० 23

20. Visṇu Puraṇa; 3.6.9.13

21. अथर्ववित् सुमन्नेश्च शिष्यमध्यापयत् स्वकाम् । संहिता सोऽपि पथ्याय वेददर्शाय चोक्तवान् । शौल्कायनिर्ब्रह्मवंनिर्मोदोषः पिप्पालायनिः । वेददर्शस्य शिष्यास्ते पथ्यशिष्यानथो शृणु । कुमुदः शुनको ब्रह्मन् जाजलियाष्यथर्ववित् । ब्रह्मशिष्येऽथाङ्गिरसः सैन्धवायन एव च ॥ भाग० पु० 12.7.1

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ब्रह्मविद्या क्षुरिका चूलिका अथर्वशिरो अथर्वशिखा गर्भोपनिषन्म-
होपनिषद् ब्रह्मोपनिषत् प्राणा ग्निहोत्रं माण्डूक्यं नादबिन्दु
ब्रह्मबिन्दु अमृतबिन्दु ध्यानबिन्दु तेजोबिन्दु योगशिखा योगतत्वं
नीलरुद्रः प चतापिनी एकदण्डी संन्यासविधिः अरुणि हंसः परमहंसः
नारायणोपनिषद्वैतथ्यं चेति । अ० परि० (रामकुमार) पृ० 226

34. (i) नक्षत्रकल्पो वैतानस्तृतीयः संहिताविधिः ।
चतुर्थः अङ्गि गरसः कल्पः शान्तिकल्पस्तु पञ्चमः ॥
अ० परि० पृ० 227

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वै० सू० 1.1-2

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Abbreviations

A.V.	Atharva-Veda-Saṁhitā
A.Pari	Atharva-Pariśiṣṭa
A.Pra	Atharva-Prātiśākhya
A.Praya	Atharva-Prāyaścitta-Sūtra
Airt.Ār.	Aitareya-Āraṇyaka
Ait.Brā.	Aitareya Brāhmaṇa
Āp.Śr.Sū.	Āpastamba Śrauta-Sūtra
Āśv.Śr.Sū.	Āśvalāyana Śrauta-Sūtra
Bau.Śr.Sū.	Baudhāyana Śrauta-Sūtra
BORI	Bhandārkar Oriental Research Institute
Bṛh.Up.	Bṛhadāraṇyaka-Upaniṣad
Bhā.Śr.Sū.	Bhāradwāja Śrauta Sūtra
Gop.Brā.	Gopatha-Brāhmaṇa
Hir-Śr.Sū.	Hiraṇyakeśin Śrauta-Sūtra
I.H.Q.	Indian Historical Quarterly
Jai.Śr.Sū.	Jaiminīya Śrauta-Sūtra
J.A.O.S.	Journal of American Oriental Society
Kā.Saṁ.	Kāthaka Saṁhitā
Kā.Śr.Sū.	Kātyayana Śrauta-Sūtra.
Kau.Brā.	Kausitaki Brāhmaṇa
Kau.Sū.	Kauśika gṛhya Sūtra.
Lā.Śr.Sū.	Lātyāyana Śrauta-Sūtra
Mā.Saṁ.	Mādhyandinā-Saṁhitā

Mai.Saṁ.	(मै.सं.)	Maitrāyaṇi-Saṁhitā
Mā.Śr.Sū.	(मै.श्रौ.)	Mānava Śrauta-Sūtra
Mahā.Bhā. (P)	(पत.)	Mahābhāṣya (Patañjali).
Maha.Bha.	(म.भा.)	Mahābhārata,
Man.	(मनु.)	Manusmṛti.
Pañ.Brā.	(पं.ब्रा.)	Pañcaviṁśa-Brāhmaṇa.
Ṛ.V.	(ऋ.वे.)	Ṛgveda-Saṁhitā
Ṛ.Prā.	(ऋ.प्रा.)	Ṛk-Prātiśākhya.
Śāṁ.Śr.Sū.	(शां.श्रौ.)	Śāmkhāyana-Śrauta-Sūtra.
Śat.Brā.	(श.ब्रा.)	Śatapatha-Brāhmaṇā.
S.V.	(सा.वे.)	Sāmaveda-Saṁhitā.
Tai.Ar.	(तै.आ.)	Taittiriya-Āraṇyaka.
Tai.Brā.	(तै.ब्रा.)	Taittirīya-Brāhmaṇa.
Tai.Saṁ.	(तै.सं.)	Taittirīya-Saṁhitā.
Vā.Śr.Sū.	(वा.श्रौ.)	Vādhula.Śrauta Sūtra
Vaik.Śr.Sū	(वै.श्रौ.)	Vaikhānasa Śrauta-Sūtra
Vait.Śr.Sū.	(वैत.श्रौ.)	Vaitāna Śrauta-Sūtra
Vāj.Saṁ.	(वा.सं.)	Vājasaneyi-Saṁhitā.
Vā.Śr.Sū.	(वा.श्रौ.)	Vārahā-Śrauta-Sūtra.
V.V.R.I.	—	Viśvesvarānanda Vedic Research Institute.
Y.V.	(य.वे.)	Yajurveda.

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1

Authorship and Date of the Vaitāna-Śrauta-Sūtra

Although the whole vedic ritualistic literature is facing the problem of fixing its date and authorship, because the names of the famous teachers of the respective schools, who are traditionally associated with these works as their authors, might have been after the names of their respective schools founded by their early teachers. Before discussing the date of the Vait. Śr. Sū. the problem of its authorship should first be taken up as the date of any work can be decided in the light of the knowledge of its author.

In the Kalpa-literature, Āspastamba, Baudhāyana, Bhāradwāja, Āśvalāyana, śāṁkhāyana and Drāhyāyaṇa are credited with having written both Śrauta and Gṛhya sūtras of their respective schools Of these Sūtrakāras, Āpastamba, Baudhāyana and Hiraṇyakeśin,[1] are associated with the Dharmasūtra also. In the same tradition Kātyāyana also is credited with the authorship of the śrauta and Gṛhyasūtras of vājasaneya school of the yajurveda *i.e.* the Kātyāyana Śr.Sū, and the Pāraskara gṛhya-sūtra respectively.

Unlike other Śrauta-sūtras, the Vait. Śr.Sū. does not bear the name of its author or its school. Perhaps the author or the followers of the ritual-school of the A V. named this sūtra after the initial word of the introductory part of the text, where the word 'vitāna' occurs the term 'vaitāna'[2] literally means as 'relating to the śrauta sacrifices. This name can be equally applied to any śraut-sūtra.[3] The reason for not giving the name of the author in the title appears that the Vait. Śr. Sū. was originally a part of the entire kalpa ascribed to kauśika. The introductory sūtra marking the beginning of the śrauta portion sufficiently indicates that it is in continuation of something already written, most likely the Gṛhyasūtra. The problem has been discussed a little ahead.

This sūtra deals with the duties of the Atharvana-priest Brahmā, who co-operates with the other official priests in performing ritual functions. The significant feature of this Śrauta-sūtra is the fact that in almost all ritualistic acts, where Brahmā is a silent spectator in other śrauta-sūtras, he has a role to play to consecrate the rites with the Atharvan-mantras in most of the cases.

According to J. Gonda, this sūtra composed in order to supply the Atharvaveda with a sūtra at the time when its followers felt the need of a distinctive śrauta-mannual to support their double claim to the office of the Brahmā-priest and to the equality of their collection of Saṁhitā with the other vedas.[4] Bloomfield's assumption also supports this view that the vait. Sūtra is the śrauta-manual of the Atharvavedins, composed at a time when their efforts to establish as an orthodox vedic school rendered imperative the possession of an independent treatise on the vedic sacrifices.[5]

Western as well as modern Indian scholars[6] rightly observed that it (vait. Śr.Sū.) is a very late work and is not the product of practices of śrauta ceremonies, which have slowly and gradually developed into a high priestly circle, but

it is a conscious product, made at a time when the Atharvan-vedin in course of their controversies with the priests of other schools, felt the necessity for maintaining a śrauta manual which was distinctly Atharvanic and was designed to establish the claim, that the Atharva-veda was a canonial work of an independent and superior character.[7] It is called an anonymous work even without a tittle,[8] and the authorless Vaitāna-sūtra, belonging to the śaunaka school of the Atharva-veda.[9]

Authorship in View of Tradition

Shankar Pāṇduraṅga Paṇdit had mentioned in a note in his edition of the Atharvaveda, a commentary on the Vaitāna Śrauta-Sūtra in the name of 'Ākṣepānuvidhi'.[10] The full title of Somādityas commentary as given by the author himself in his closing statement in the work is 'Ākṣepānuvidhi'. The title is said to be etymologically appropriate (yaugikam) indicating, as it does the nature of the commentary, wherein Somāditya claims to have brought out and laid down, what is implicitly meant in the text.[11]

Dr. Viśvabandhu, in the introduction of the Vaitāna. *Śr.* Sū. published alongwith the commentary of Somaditya's Akesepanuvidhi says about the Authorship of this sūtra that 'no positive information is available regarding the Authorship of this śrauta-text. It however seems that there did exist a tradition of its having been produced by the same kauśika-family of vedic authors as was responsible for the production of the well-known gṛhya text of Atharvaveda, namely Kauśika-sūtra. Thus the eight adhyaya colophons in the three manuscripts, as available to us, of Somādityas commentary this text is uniformly described as Kauśikiya.[12] At the close of each of the eight chapters of the manuscripts the commentator pointed out that the Vait. *Śr.*Sū. is a work of Kauśika, by saying 'iti kauśikiye Vaitāna kalpe, Somādityasya ākesepanuvidhau (.....name of each kandika as caturthi kaṇdikā).[13]

The scholars such as Bloomfield, Gārbe caland and Keith agree that prior to Somāditya, there existed some other old commentator named vāchaspati referred to by Somāditya himself at least sixteen times with such salutory epithets as by himself 'Bhāṣyakāraḥ' Bhagwān Bhāṣyakāraḥ and 'Bhagwān-Vācaspati[14] Somāditya always used the honorific title of Bhagvān with his name showing that he held him in great respect, probably on account of his having been much anterior to him and also the original source from which he might have drawn, considerably he must have been a śrauta and possibly also gṛhya exegetist related to the A.V.[15] and Somāditya acknowledged his indeletedness by naming his own commentary as Ākṣepānuvidhi (anuvidhi). But due to non availability of any kind of literature supposed to have been written by Vācaspati the commentary of Somāditya is the only record likely to have contained a traditional exposition of the text of the Vait. Śr. Sū.

By the declaration about the Vait Śr. Sū. as 'kauśikīya kalpa', Somāditya has distinctly accepted it as a work of kauśika, who is most probably the same as the author of the gṛhya-sūtra of the A.V. also called as sahiṁtā-vidhi. Ancient Sanskrit literature also supports the view of Somāditya, by establishing kauśika, a foremost Atharvana-specialist, a prominent author, a great writer and reader of many ritualistic works and Parishiṣtas of the Atharva-veda. For example-Patañjali connects a kalpa work with an author named kaśyapa, and mentions several times the kalpas of kauśika and kaśyapa together.[16] Bloomfield in his article "On the position of the Vaitāna Śr.Sū., gave a hint about the Authorship of the Vait. Śr.Sū. to the researchers. He says "But who is kaśyapa among the kalpas ? can there be any nexus between him and the otherwise authorless Vait. Śr Sū.[17]

In the Paddhati of the kśeava the name of 'kauśika' is counted first among the three foremost specialists of the A.V. the two others are Vatsaśarmā and Dārila. He says that there is no fourth scholar in this field.[18]

In the Atharva-Pariśiṣta kauśika is credited with the authorship of the seventy two pariśiṣṭas of the Atharva-veda.[19]

In the Ātharvaṇa-Rahaṣya of Govinda sūri, kauśika is named among the authors of the seventy two Pariśiṣṭas, the others are Gārgya etc.[20]

Hemādri in his work 'caturvargcintāmaṇi clearly associates the name of Kauśika also with an another work Srādha-kalpa', he says that the Srādha-kalpa is composed by kauśika and later, accepted by the aunaṣka-school of the A.V.[21]

As regards the authorship of the Vait, śr. Sū. It is clear from the foregoing discussions that the information given by the tradition is most valuable for the history of Ātharvaṇic literature. It is therefore very probable that like śrauta and Gṛhya works of other schools, Āpastamba, Baudhāyana, Bhārdwāja, Āśvalāyana, śāṁkhāyana and Drāhyāyaṇa, which had each to his credit works of both the varieties, a gṛhya and śrauta-sūtra, the Kauśika-sūtra and the Vaitāna Sūtra, were prepared under a common plan and by a single author named kauśika. These two sūtras (Kau. & Vait) are so clearly and closely related that they may be regarded as parts of one single volume.[22] The interrelationship of these sūtras was known to the commentators of Pārāśhara gṛhya-sūtra, like karka, Jayarāma and Gadādhar.[23]

As established in the next chapter of this theisis the Vait. śr. Sū. presupposes and greatly depends on the Kau. Sū. It is clear also from the cronological relations of both the texts that the Author Kauśika or a member of Kauśika-family, seems to have ignored the priority claim of the śrauta-sūtra, and paid his attention first to the preparation of the Kau. Sū. (Saṁhitā-vidhi), wherein the mantras of the A.V. Saṁhitā have been prescribed for application (viniyoga) in the domestic ceremonies. The Kau. Sū. containing matters useful for the everyday existence of the people at large might have at once gained the necessary priority to become the basic treatise for

all Ātharvaṇic ritual-texts in future, that is why the Saṁhitā-vidhi (Kau. sū.) had once held the foremost position in the field of ritualistic literature of the A.V. This fact has been mentioned by Sāyaṇacārya in the introductory part of the A V. Bhāṣya.[24] The importance of this basic work of kauśika is equally admitted by almost all the modern scholars too.[25] Edgerton says" kauśika is on the whole a pretty strict adherent of a school of tradition, which was the direct heir of the 'Atharvan-Saṁhitā itself', Saṁhitāvidhi is therefore the appropriate name of this work.[26]

At the very beginning of his commentary, Somāditya undoubtedly clears the cronological relations between the Kau. Sū. and the Vait. Śr. Sū. He explains the word 'atha', appeard in the initial sutra, as meaning 'there upon'. The expression indicated, as Somāditya opines that the work depends upon and comes after the Kau. Sū.[27] Moreover there is a large number of points in the Vait. Śr. Sū. which Somāditya has rightly recognised as reffering to the sutras of the Kau. Sū.[28] By comparing the contents of the Vait. Śr. Sū. and the Kau Sū. and by citing the cases of correspondence between them, Gārbe and Bloomfield had accepted the priority of Kau. Sū.[29] Somāditya, who was far better acquainted with the position, has mentioned the instances of agreement between the two works and has also pointed out their common authorship.[30] Finally in the Vait, śr. Sū. (43.46) there is a clear mention of the Two kalpas, which Somāditya detects a reference to the Kau. Sū. and the Vait. śr. Sū. together "ya imau kalpā-vadhite, ya u caivaṁ veda tena sarvaiḥ kratu-bhiriṣṭṁ bhavati, sarvamsca kāmān āpnoti" that he who goes through these two kalpas, and knows them properly, gets the fruits of all sacrificial rites together with every object of his desires. Somāditya translates 'imau kalpau' as Saṁhitā-vidhi-Vaitāna kalpau", Kau. Sū and the Vait, Śr. Sū.

Further the use of certain special terms commonly like 'upavatsyad bhaktam', 'Sarupa-Vatsa', 'Sampata' and 'ammayapratya' etc.[31] in both the works, strengthens the

arguments in favour of the view that they have come from the same source.

The published text of the Vait. Śr. Sū. contains 8 chapters but in two manuscripts,[32] the same is extended up to 14 chapters by the addition of the 'prāyaseitta sūtras'.[33] The last six chapters, were most probably interpolations and were added to the text to bring it in accord with the kauśika sūtra, which too contained 14 chapters.

Thus the only available traditional link and evidence in regard to the Authorship of the Vait. śr. Sū. is the commentary of Somāditya. Unfortunately no information is available about the date, personal-history and literary career of Somaditya. On one occasion, in his commentary on vait. Śr. Sū.[34] he gave a hint that he had already written a more extensive commentary on the Smarta-kalpa (another name Kauśika Sūtra)."[35] yad asmābhiḥ smārta-kalpenyarthaṁ uktaṁ tad atrapipratyetavayaṁ."

Though the scholars are almost unanimous in the inconclusiveness of the authorship of the Vait. Śr. Sū. yet on the authority of the Somaditya and other evidence mentioned above, the Vait. śr. Sū. can be considered as a part of Kauśika-sūtra consisting of two distinct portions *viz.* Gṛhya and śrauta, written by one and the same author.

Date of Vaitāna Śr. Sū

It is very difficult to assign any precise date to the composition of the individual works in the vedic-literature especially in the Kalpa-literature. Many definite dates suggested by the modern-scholars are mostly guesses based on disputable grounds and unconvincing considerations. All the more, the dates, assigned to the sūtra-period is relative to the dates assigned to the early vedic literature, such as Saṁhitās, Brāhmaṇas etc. Since the dates of the Saṁhitās is far from being fixed conclusively and their lowest limits ranges from 1200 B.C. to about 600 B.C. the dates of the individual Sūtras

can not, by any means, be fixed conclusively unless some more tangible evidence is available.

However in the light of the Authorship of the Vait. śr. Sū. as established in the previous pages; the problem of date of the Vait. śr. Sū. is being discussed as under :

On the basis of the only available traditional link, the commentary named 'Ākeṣpānuvidhi', written by Somāditya and after the critical and comparative evaluation of the text of the Vait. śr. Sū. it has been decided earlier that the Kauśika-sūtra and the Vait. śr. Sū. are the two volumes of a single Kalpa-worka, written by Kauśika or a member of the Kauśika family in the name of Kauśika.

In these two volumes the Kauśika-gṛhya-Sūtra is written first, as first Volume, without following the pattern of traditions, because the gṛhya sūtra are ordinarily written after the śrauta-Sūtra and the gṛhya-sūtras follows the śrauta-Sūtras of their school and do not describe the subject-matter which have once been described in the śrauta-Sūtras. The author of the both texts takes up the gṛhya-text first considering the utility and demand in the society of a gṛhya-manual relating to the A.V. and later on in continuation of the previous volume he comprised the śrauta-manual in the name of Vaitāna-Kalpa profusely referring to the first volume. Somāditya in his commentary always used the name for gṛhya-text as Saṁhitā-vidhi or Saṁhitā-kalpa and for śrauta-manual he used the 'Kauśikiya-Vaitāna-kalpa', implying thereby that the Gṛhya-text was based entirely on the Atharvan Saṁhitā whereas the śrauta was based on its Gṛhya-sūtras, which has śrauta-material also.

Now the date of Kauśika is to be decided. Although the name Kauśika is very old, found mentioned in the early-vedic period[56] also, but the author of the sūtras (Sūtrakāra) or the kalpas (Kalpakāra) 'Kauśika' is obviously different. Kauśika is mentioned in the Mahābhāya and Aṣṭādhyāyi by Patañjali and Pāṇiṇi as Kalpakāra, along with Kaśyapa.[57]

They seems to allude to the same Kauśika to whom the authorship of the above two works is atribute, as no other kalpa of Kauśika is available. It follows, therefore, that the Kalpakāra kauśika was known to Patañjali and Pāṇiṇi Kauśika must have therefore existed by at least about one century, the reasonable period required for gaining eminence and popularity worth being noticed by Pāṇini.

The Vais. *Śr.* Sū. presupposes the Gop. Brä. of his own school and takes a good deal of help from it.[38] The Gop. Brā. is known to yāska. As yāska was known to *Ś*aunaka and Pāṇiṇi cited in the Ṛk-Prātiśākhya, Bṛhaddevatā and presupposed in the Aṣṭādhyāya.[39]

The date of yāska has not been placed later than 500 B.C.[40] If this date of yāska is accepted, the lower limit of the Gop. Brā. which was known to him can be assigned as 600 B.C. or in any case prior to 500 B.C. There is no reference of 'Kauśika' in the Yāska's Nirukta. Though it is not a positive evidence that Kauśika was not known to Yāska yet going by the presumption that Kauśika existed after Yāska. Finally we can draw that Kauśika's period should have been some where between Yāska and Pāṇini or tentatively between 800 and 400 B.C.

REFERENCES

1. All the parts of the Hir. Kalpasūtra *viz.* Śrauta, Gṛhya, Dharma and sulba are printed under one title *i.e.* Satyaṣāḍha Srauta-Sūtra.

2. Atha vitānasya. Vait. Sr. Sū. 1.1.

3. It may however be just mentioned here that the word 'vaitāna' itself seems to have originally connoted the sacrificial rites which were performed in the three vedic fires. Its basic words namely 'vaitāna' being

just a phonetic varient of 'vidhāna' seems to have been derived from vidh 'worship' (pūjā) and not as generally taken from vit + tāna 'expand' (vistāra)

Vait. Sr. Sū. Intro. by V. Bandhu, p. xvii.

4. Gonda. J., A History of Indian literature (The Ritual-sutras), p. 544.

5. J.A.O.S. Vol. XI, p. 375.

6. R. Garbe, W. caland, M. Bloomfield, Max Mullers, Winternitz, Keith, Gonda. J., D. Bhattacharya, Visvabandhu, Ram Gopal, Kundanlal etc.

7. Atharvaveda and Gopatha Brā. Bloomfield, 15.

8. S.N. Ghosal. I.H.Q. Vol. 43.

9. Bloomfield. JAOS Vol. XI.

10. Atharva-veda, comment S.P. Pandit, p. 35.

11. आक्षेपानुविधिर्नाम सोमादित्यस्य भाषितम् ।
अर्थाक्षिप्तं यद एतेन विवृत्या नुविधीयते ।
आक्षेपानुविधिस्तेन नामाभूदस्य यौगिकम् ॥
सोमा० भा० वै० सू० 43-47 ।

12. Vait. Śr.Sū. Introduction by Viśvabandhu V.V.R.I. Hoshiarpur, p. xviii.

13. M.S. No. 18 of 1883-84, Bhaṇdārkar Oriental Research Institute, Poona, M.S. No. G. 5716-7-1; undated, Asiatic Society, Calcutta; M.S No. 64 of 1884 Vait. Śr. Sū. Somādityas Comm.

14. 1.1; 3.4; 4.13; 7.11; 8.2; 3; 10.13; 11.2; 14.2; 15.5; 28.3; 20.15; 21.8; 43.44; 45.

15. Introduction to the Vait. Śr. Sū. V. Bandhu. pa xxii.

16. काश्यप कौशिक ग्रहणं च कल्पे नियमार्थम् । महाभाष्य 4.2.66 ।

17. JAOS, XI 1885.

18. कौशिको वत्सशर्मा च तस्य पौत्रौ थ दारिलः ।
शास्त्रविज्ञानं एषां हि चतुर्थो नोपपद्यते ॥

19. तत्र द्वा सप्ततीः परिशिष्टानि कौशिकोक्तानि । अथर्व परिशिष्टः ।

20. कौशिक गार्ग्यादिप्रोक्तानि द्वा सप्ततौ संख्यकानि परिशिष्टानि ।
अ० रहस्य 42.9 ।

21. शौनकाथर्वणस्वीकृते कौशिकप्रणीते श्राद्ध-कल्पे....
चतुर्वर्गचिन्तामणि, श्राद्ध कल्प पृ० 1229 ।

22. Discussed in the IIIrd chapter of this thesis in details.

23. Commentary of Pāraskar Gṛ. Sūt. 2.3.33.

24. तत्र साकल्येन संहितामन्त्राणां शान्ति पौष्टिकादिषु कर्मसु विनियोग विधानात संहिताविधिनामि कौशिकसूत्रम् । तदेव इतरैः सूत्रै रूपजीव्यत्वात् प्रधानं च । अ० सा० भा० उपोद्घातः पृ० 23 ।

25. R. Garbe, W. caland, Bloomfield, D. Bhattacharya, Visvabandhu Ram Gopal etc.

26. Edgerton, Kauśika and Atharvaveda' VEWS, p. 78.

27. अथ वितानस्य अधेति संहिता विधि सापेक्षत्वधो तनाय तदानन्तर्यार्थः ।

28. These are discussed in chapter third.

29. (I) Garbe, Preface to the Vait. śr. Sū., p. vii.

(II) Bloomfield, JAOS Vol. XI, p. 382 and in the Introduction to the Kau. Sū.

30. Vait. Śr. Sū. Tran. by Somāditya, 1.1; 1.13; 1.19; 1.20; 2 10; 3.21; 4.18; 4.20; 5.2; 5.4; 5.5; 6 12; 24.3; 27.7 and 43.46.

31. Vait. Śr. Sū. 1.11; 6.13; 12.14; 31·25; 32.7
Kau. Sū. 131; 16·28; 39.13; 3·18; 24.3.

32. MS No. 5715, Asiatic Society Calcutta and MS No. 234 Saraswati Bhawan Vārāṇasi.

33. These sūtras have been published by J.V. Negeling separately.

34. Vait. sr. Sū. Pub. by Dr. Viśvabandhu V.V.R.I. Hoshiarpur. Introduction, p. xvii.

35. Vait. Sr. Sū. 5.2 Comm. by Somāditya.

36. Ṛ.V. 10.11; 1085; śat Brā. 3.3.4.19; Tait. Brā 15.10.2 etc.

37. (1) Kaśyapa Kauśika grhaṇam ca kalpe niyamārtham. Mah. Bhā. 4.2.66.
(2) Kasyapa Kauśikābhyām ṅimi Aṣṭā. 4.3.103.

38. As established in the same thesis in chapter III namely 'The Position of the Vait. Sr. Sū. in the Literature of the A.V.

39. (1) Keith Ait. Āran. Introduction, pp. 25-26.
(2) Yaskādibhyo gorte, Aṣṭā. 2.4.63.
(3) Bṛhaddevatā, 4.4-5.

40. C.f (1) Gold stuckar, Bothlink, Scald, Satyvrat Samasrami.
(2) Yāskadibhya gotre. Pāṇini- Aṣṭā. 2.4.63.

2

The Position of the Vaitāna Śrauta-Sūtra in the Literature of the Atharva-Veda

The Atharva-Veda which is also called as Atharvāṅgirasa—Veda or Brahma—Veda is distinct from the other three Vedas in respect of its subject matter, because the mantras contained in this Veda are mainly concerned with the solution of day-to-day problems of ordinary people, whereas the mantras of the three other Vedas are traditionally concerned with the performances of the great sacrifices which are technically called as śrauta-sacrifices. This is why the Atharva-Veda was not included in the 'Trayī-Vidyā' for a considerable period of time. Consequently the followers of the other three Vedas regarded the Atharva-Veda as inferior to the 'Trayi-Vidyā' comprising the Ṛgveda, the Sāma-Veda and the Yajur-Veda.[1]

In order to place the Atharva-Veda at par with the other three Vedas, in respect of its utility for śrauta-Sacrifices, the followers of the Atharva-Veda made a delibrate attempt to associate it with the fourth priest, called 'Brahman' and gave it the name 'The Brahma-Veda'. For this purpose

some mantras selected from the Ṛgveda were appended to the Atharva-Veda in the form of its last two Kāṅdas (Chapters) namely Kāṅdas 19 and 20. Moreover, in addition to the Kauśika-Sūtra, also called as Saṁhitā-Vidhi, which is a sort of Gṛhya-sūtras of the A.V., a Brāhmāṇa named Gopatha-Brähmaṇa and a Śrauta-Sūtra called Vaitāna-Sūtra or Vaitāna-Śrauta-Sūtra, were composed to show that the A.V. is connected with the performances of certain śrauta-Sacrifices.

As regards the relationship between the Kauśika-Sūtra and the Vaitāna-Sūtra, there is abundent internal evidence to prove conclusivelyp that the Vait. Sū. clearlyp resupposes the existence of the Kauśika-Sū. and derives a good deal of help from it, in the form of Pratīkas, Sakal-pāṭhas and slightly modified passages as detailed below :

Although nine śākhās of the A.V. are mentioned in various works such as, Mahābhāsya,[2] Bhāgwata-purāṇa,[3] Vāyu-purāna,[4] Atharva-parisista,[5] Cāraṇa-vyūha of white Yajur-veda,[6] Introduction to the A.V. by Sāyana.[7] At present only two sākhās, namely Saunakīya and Paippalāda are available. All above mentioned treaties of the A.V., namely the Kau. Sū., the Gopa-Brā. and Vait. Sū. belong to the Saunakiya-Śākhā, as is proved by the internal evidence.[8]

So far as the ritual literature of the other three Vedas is concerned, the composition of their Brāhmaṇas is followed by that of the Srauta-Sūtras and Gṛhya-Sūtras. But in the ritual literature belonging to the A.V. this relationship between its Brāhmaṇas and the Kalpa-Sūtras has been reversed. The earliest ritual treaties of the A.V. is the Kauśika-Sūtra, and the Gopatha-Brāhmaṇa is later than this Sūtra and makes explicit references to this fact as will be discussed in details in the following pages.

As regards the relationship between the Kau. Sū and the Vait-Sū., there is abundent internal evidence to prove

conclusively not only the priority of the Kau. Sū., but also makes pointed references to borrowed mantras as well as phraseology from it.

In the following eight places the Vait.-Sū. clearly refers to the Kau. Sū. by simply adding the phrase 'iti-uktam' or, 'uktaḥ'

The Vait. Sū.	*The Kau. Sū.
1. प्रतिगृह्य क इदम् इत्युक्तम् । वै. सू. 3.21 ।	क इदं कस्मा अक्षात्कामस्तदग्नेयदन्नं पुनर्मैत्विन्द्रियमिति प्रतिगृह्यति । कौ. सू. 45.17
2. प्राणापानौ, ओजो सि — इत्युक्तम् । वै. सू. 4.20	प्राणापानावोजो सीत्युपदधीत । कौ. सू. 54.12
3. त्रीणि पर्वाणि इत्युक्तम् । वै. सू. 5.2 (घ)	त्रीणि पर्वाणि कर्मणः पौर्णमास्यमावास्ये पुण्यं नक्षत्रम् । कौ. सू. 94.7
4. यजमानो द्वादशरात्रम् उपवत्स्यद्भक्तम् इत्युक्तम् । वै. सू. 6.12	अधोपवसथइत्युपवत्स्यद्भवत॰ श्नाति । मधुलवणमांसमाषवर्जम् । कौ. सू. 1.31-32
5. देवयजनमित्युक्तम् । वै. सू. 11.4 (ख)	अथ देवयजनम् । तपत्समं समूलमविदग्धं प्रतिष्ठितं प्रागुदग्प्रवणमाकृतिल्लोष्टवल्मीकेन दर्भैश्च लोमभिः पशूनाम् । कौ. सू. 60.17-18
6. उक्तो ब्रह्मौदनः वै. सू. 5.4	अग्निनाधास्यमानः सवान्वा दास्यन् संवत्सरं ब्रह्मौदनिकमग्निं दीपयति । कौ. सू. 60.1

7. स्वप्नेषूक्तम् (ख) वै. सू. 12.7	परो पेहि यो न जीव इति स्वप्नं दृष्ट्वा मुखं विमार्ष्टि . . . विद्मा ते स्वप्नेति सर्वेषामप्ययः । कौ. सू. 46.9-13
8. प्रतित्यं चारूम् अध्वरम् इति सम्प्रेषित आग्नीध्र। इत्युक्तम् वै. सू. 23.8	प्रतित्यं चारूमध्वरं गोपीथाय प्रहूयसेते। मरुद्भिरग्न आगहि । इति मारुतस्य । कौ. सू. 127.7

At a few places the Vait. Sū. refers to the use of the Kau.Sū. by mentioning the name of its author 'Kauśika'[9]

1. Ihedasatha iti kausikah...Vait. Sū. 22.1 (b)
2. Divyogandharva ityetaya...Kauśikah. Vait. Sū. 36.28

At some places the Vait. Sū. cites from the Kau. Sū. the description of certain rites by mentioning the initials and the final words of the Kau. Sū. For instance :

1. In the description of Darśapūrṇamāsa-Sacrifice the Vait.Sū. mentions the performances of a number of connected rites by referring to the initial and the final, which are described in full in the Kau.Sū.

Vait. Sū 1.19	* Kau. Sū 3.4
जीवाभिराचम्येत्यादि प्रपदनान्तम् ।	कृतत्वा सत्येन परिसिंचामि जातवेद इति सह हविर्भिः पर्यूक्ष्य जीवाभिराचम्योपोत्थाय वेद प्रपद्भिः प्रपयत इति ।

2. Similarly in 1.13 the Vait. Sū. briefly refers to the observances of fasting 'Brāhmacaryam' etc. which are described in full in the Kau. Sū.

Vait.Sū. 1.13	*Kau.Sū. 73.9.10
व्रतमुपैति-व्रतेनत्वं व्रतपते इति । अनशनमित्यादि ।	परिमृष्टे परिलिप्ते च . . . व्रतमुपैति याज्ञिकम् । अनशन ब्रह्मचर्य च भूमौ शुचिरग्निमुपशेते सूगन्धिः ।

3. While describing the constituents of the 'śāntyudaka' the Vait.Sū. mentions two categories of herbs called atharvani and 'angirasi', but gives the details of only angirasi herbs and omits to define atharvani herbs, which are described in details in the Kau.Sū. It clearly shows that the author of the Vait.Sū. was composing his work on the presumption that the already extant Kau.Sū. was well known to his readers.

Vait.Sū 5.10	Kau.Sū. 8.16
उषसि शान्त्युदकं करोति चित्या-दिभिराथर्वणीभिः कपुर बिपर्वा-रोदाका-वृक्कावती-नाडा-निर्दहन्ती-भिराहि. गरसीभिश्च । चातनैर्मा-तृनाभिर्वास्तोष्पत्यैरनुयोजितैः ।	चिति प्रायश्चित्ति श मीशमका सवंशा शाम्यवाका तलाशापलाशवाशाशिश-पाशिम्बल सिपुनदर्भापामार्ग क्कृति लोष्ट वल्मीक-वपादूर्वा प्रान्तव्रीहियवाः शान्ताः ।

4. In the description of 'Brahmā-varaṇa' the Vait.Sū. briefly mentions the rite of reciting mantras by the Brahmā at the time of taking his seat, which is described in details in the Kau.Sū.

Vait.Sū. 1.20	Kau.Sū. 3.4; 137.37-41
उत्तरतो ग्नेर्दक्षिणतो पराग्निभ्यां प्रपद्या सादं वीक्ष्य अहे दैघिषव्य (तै 3, 2, 4, 4) इत्यादि आ द्यावापृथिव्योः समीक्षणात् ।	ओं प्रपद्ये भुवः प्रपद्ये स्वः प्रपद्ये जनत्प्रपद्य इति । प्रपद्य पश्चात्तीर्ण-दर्भानास्तीयहि दैधिषव्योदतस्तिष्ठान्यस्य सदनेसीदयो स्मत्पाकतर इति ब्रह्मा-सनमन्वीक्षते ।

5. In the description of the strides of Vishṇu (Viṣṇu-krama) taken by the Yajamāna the Vait.Sū. gives the initial and last performance while the Kau.Sū gives the detailed description ;

Vait.Sū. 4.18	*Kau.Sū. 6.14-16
अन्तरेणाऽपराग्नी दक्षिणेनाऽग्निं विष्णुक्रमादीक्षणान्तम् ।	दक्षिणेनाग्निं त्रीन्विष्णुक्रमान्क्रमते विष्णोः क्रमों सीति दक्षिणेन पादेनानु संहरति सव्यम् । सूर्यस्यावतमिप्यभिद्क्षिणमावर्ते । अगन्मस्वरित्यादित्यमीक्षते ।

As some places the Vait.Sū. copies verbatin from the Kau.Sū. or by introducing slight modifications here and there, as is evident from the following illustrations.

Verbatim

Vait.Sū.	* Kau.Sū
"तत्सूर्यस्य त्वा चक्षुषा प्रतीक्षे" इति प्रतीक्षते । 3.8	तत्सूर्यस्यत्वा चक्षुषा प्रतीक्ष इति प्रतीक्षते । 91.2

पूर्णा पश्चात् इति पार्णमास्यां । 1.16	पूर्णापश्चादिति पौर्णमास्यां । 5.5
व्रतमुपैति व्रतेनत्वं व्रतपते इति । 1.13	व्रतमुपैति । व्रतेन त्वं व व्रतपत इति । 1.33-34

Verbatim with slight modification

Vait.Sū	* Kau.Sū
1. बृहस्पते परिग्रहाण इति वेदिं परिग्रह्यमाणाम् अनुमन्त्रयते । 2.5	बृहस्पते परिग्रहाण इति वेदिमित्युत्तरवेदिमोप्यमानां परिग्रहणाति । 13.15
2. ममाग्नेवर्चः इति चतसृभिर्देवताः परिग्रहणाति । 1.14	ममाग्ने वर्चः इति समिधआधाय व्रतमुपैति । 1.33
3. आशासाना सौमनसम् इति पत्नीं सन्हयमानाम् । 2.6	आशासाना स त्वा नहयामीत्युभयतपाशेन योक्त्रेन संनहयति । 1.33
4. यत्वाशिक्वः इति प्रक्षाल्यमानम् ।	यत्वाशिक्वः इति प्रक्षालयति ।
5. अंजते व्यंजते इत्यभ्यज्यमानम् । 10.3-4	अंजते व्यंजता इत्यभ्यंजमामम् । 8.13, 88.16
6. व्रतानि व्रतपतये इति व्रतविसर्जनीम् आदधाति । 4.22	व्रतानि व्रतपतये उपाकरोम्यग्नये । . . . व्रतसमापनीरादधाति । 42.17
7. सीरा युंजन्ति इति सीरं युज्यमानम् । 28.30	सीरा युंजन्ति युगलांगलं प्रतनोति । 20.1

Moreover the Vait.Sū imitates the Kau.Sū. in the employment of certain typical phrases such as – 'tatra-ślokaḥ' or 'tadapi ślokau vadataḥ' and these verses are not found in saṁhitā or any Śr. Sū. etc.

Vait.Sū	* Kau.Sū
1. तदपिश्लोकौ वदत: । 4.23, 9.12	तदपि श्लोको वदति । 74.11
2. तत्रश्लोक: । 19, 20, 20.4, 11	तत्रश्लोकौ । 68.35
3. तदेतच्छ्लोकोऽभिवदति । 31.15	अथापि श्लोकौ भवत: । 6.34

It is important to mention that the Vait.Sū. cites by pratika some such mantras as are contained in sakala-pātha or by pratika in the Kau.Sū.

For example :

Vait.Sū	Kau.Sū.
1. "बृहस्पते परिग्रहाण" इति वेदिं परिग्रहयमाणाम् अनुमन्त्रयते । 2.5	बृहस्पते परिगृहाण वेदिं सुगा . . देव्यास्तविति परिग्रहणाति । 137.11
2. संस्रावभागा: इति संस्रावम् 4.7	संस्रावभागास्तविषा बृहन्त प्रस्तरेष्ठा वर्हिषदश्य देवा: । इमं यज्ञंमभिविश्वे गृणन्त: स्वाहा देवा अमृतामादयन्ता-मिति । 6.9

It can be seen at the following references :

Vait.Sū	Kau.Sū
3.21	45.17
4.19	70.9
4.21	89.13

4.22	42.17
5.2 (Gh)	94.7
20.9	89.1
22.23	88.18
23.8	127.7
24.7	6.11
29.1	91.1 etc.

It is very difficult to agree with Bloomfields assumption that "It would be certainly going too far to suppose that the Vaitāna-Sūtra has drawn upon the Kau.Sū. for all these numerous correspondences. It is very probable that many of the Atharvan-specialities of both texts were simply current in Atharvan schools in such a way that they would be at the bidding of the compiler of a religious manual at any time[9] because the clear references of the Vait.Sū. to the text of the Kau.Sū. by the phrase "Uktam" proves without any doubt that the author of the Vait.Sū. had the text of the Kau.Sū. before him and must have made full use of it in every possible manner, later on Bloomfield himself admitted the priority of the Kau.Sū. to the Vait.Sū.[10]

The Gopatha Brāhmaṇa and the Vaitāna-Sūtra show verbatim agreements in respect of about six passages and agreement with slight variations in respect of other about 40 passages. These close agreements between the two texts have given rise to serious controversy about the exact relationship between the G.B. and the Vait.Sū. On this point there is a sharp difference of opinion among the scholars. Bloomfield is of the opinion that the Vait.Sū. is anterior to the G.B. on the following grounds :

1. The extracts of the G.B. II.I.16, II, 2.9 and II, 2, 12 are nothing but the brāhmaṇised forms of the Vait.Sū. XI.1; 15.3; 16.15 and 16.16.

2. The long Yajuṣ—formula of the Vait.Sū. 3.20 is quoted in full by the G.B.

3. In the following cases the mantras of the Vait.Sū. are cited by pratika in the G.B.

Vait.Sū.	G.B.
3.14; 4.16; 14.1; 10.17; 6.1	II.1.3; 4; 2.2.6; 1.1.12 and 1.1.18

4. In the following cases the mantras of the Vait.Sū. are cited by the G.B. fragmentarily with explanation in the same manner as the Śatapatha-Brāhmaṇa cites the mantras of the Vājasaneyi-saṁhitā with explantion :

Vait.Sū 16.17; 18.11 — G B II.2.12 and II.2.18.

5. In the G.B. II.1.16 the theme of the 'Agniṣṭoma-Sacrifice' has been treated out of order and connection, whereas the Vait Sū. 11.1 properly introduces 'the Agniṣṭoma'.

6. In the Vait.Sū. 5.10 two classes of herbs are mentioned, Āṅgirasi and Ātharvaṇi, the former is described in full in the Kau.Sū. to which the Vait.Sū. is indebted. But the G.B. simply alludes to them by stating merely 'Atharvaṇishiśchāṅgirasibhiśca, because it follows both the texts.

7. There are certain words which are peculiar to both the texts (Vait.Sū. and G.B.) and there are some descriptions in the G.B. 1.3.11 and 1.3.12, which appear as late notes on the Vait.Sū., same is in the G.B. 1.3.17 which appears as an after thought in the Vait.Sū. 24.20, and lastly G B. 1.3.18 contains an Ātharvaṇik-legend which is clearly built upon the Vait Sū. 5.10 and more remotely upon the Kau Sū. 8.9.

8. The text of the Vait.Sū. occasionally, refers to the Brāhmaṇa with the phrase 'Brāhmaṇoktaṁ' and

'iti-Brāhmaṇa', The Gopatha-Brāhmaṇa is not the text referred to in the cases the Vait.Sū. 7.25; 17.11; 31.1; 43.45.

However Prof. Caland holds the contrary view that the Vait.Sū. is indebted to the G.B. In support of his view he advances the following arguments[11] :

1. The passages of the Vait Sū. 7.26; 11.20(b) and 31.4 could not be understood without the help of the G.B.

2. There are two references in the Vait.Sū. 17.11 and 31.1 to the G.B. which are the clear indications of the existence of the G.B. prior to the Vait.Sū.

3. The Vait.Sū. passages 7.2; 7.3 and 7.24 bear marks of wrong interpretation of the Vedic mantras and show imperfect construction of sentences. Such faulty expositions and grammatical inaccuracies are not the properties of the Vait.Sū. itself but are inheritance from the G.B.

4. The Vait.Sū. 3.7; 13.16; 18.1 and 20.21 are the verbatim quotations from the G.B. II.1.3; 2.2.3; 2.2.16; and 2.2.21.

5. In regard to the Vait.Sū. passage 18.1 which Bloomfield considers to be a borrowing by the G.B. from the Vait.Sū. and not from its original source, that is 'The Taittirīya-saṁhitā. Caland holds that this passage has been copied verbatim by the author of the Vait.Sū. from the G.B. excepting the first two words, because there was no need for him to approach the Brāhmaṇa of the other Vedas, while the G.B. belongs to his own veda and was ready at hand.

6. In the Vait.Sū. 2.15; 5.3; 8.1; 8.5; 8.8; 11.1; 11.5(A); 24.20; 34.21; 35.1; and 35.2 the operative verb—forms are used which militate against the Sūtra-tradition, and which belong quiet identical with those of the G.B. are definitely borrowed from the later.

7. In refutation of Bloomfields argument, that the G.B. has borrowed verbatim this maṅtra from the Vait. Sū. (3.20) Caland states that the maṅtra has been borrowed by the G.B. direct from the Ṛgveda and not from the Vait.Sū. because the paippalāda-Saṁhitā does not contain the Ṛg-verses, which are found compiled in the form of 20th Kāṅda of the 'Śaunaka-Śākhā' of the Atharva-Veda.

While reviewing Caland's above mentioned German translation to the Vait.Sū., Keith generally supports Caland's view-points and refutes Bloomfields thesis that the G.B. is later than that the Vait-Sū. In order to butress Caland's stand Keith puts forward some additional agreements.[12]

One of them is the expression 'purāpracharitoḥ' (Vait.Sū. 16.5) containing an ablative infinitive is a borrowing by the Vait.Sū. from a Brāhmaṇa, because this type of use of an ablative infinitive is not found in the sutras, whereas it is common in Brāhmaṇas. This use is very much found in verbatim, in both the texts.

Vait.Sū. 16.5	G.B. II, 2.10
हविरूपावहृतः इत्यादि वैश्वानरो-ऽग्निष्टोम इत्यन्ताभिर्यज्ञ तनूभिः पुराप्रचरितारा॰नीध्रीये जुहोति ।	पुरा प्रचरितोरा॰नीध्रीये होतव्या . .

1. If we carefully analyse the text of the Gopatha-Brāhmaṇa and the Vaitāna-Sūtra, we find it difficult to agree with Bloomfield that in respect of the parallel passages found in both these texts, ths version found in the G.B. is a Brahmanised form of that found in the vait.Sū. In fact a close comparison of such passages clearly indicates that the Vait.Sū. has borrowed verbatim the text of the G.B. with slight modifications here and there. Compare for instance, the G.B. II.2.12 and the Vait.Sū. 16.11 where the Vait.Sū. has merely changed the conjugational form of G.B. 'abhijuhoti' in to 'juhoti'[13] with regard to another parallel passage found in both the texts, the Vait Sū. 11.1 has summarised the G.B. II.1.16 by prefixing the word 'somena yakṣyamāṇaḥ' and by omitting the rest of the Brāhmaṇa passage, which is just explanatory in nature.[14]

It would be snatching our imagination too much to hold that the G.B. has committed the initial words 'someṇa yakṣmāṇaḥ' of the Vait.Sū. and then added an explanation to the parallel passage of the Vait.Sū. Similarly in the case of the G.B. passage II.2 9 the Vait Sū. 15.3 has summarised it by omitting some superfluous, such as, subramaṇyam-subrhamṇyamāhvayeti.[15]

2. It is not true that the long yajuṣ formula is quoted in full by the G.B. II.1.7. In fact it is the Vait.Sū[16] which has summarised the passage of the G.B., giving its substance and omitting the legend connected with the yajus formula. The source of this passage of the G.B. appears to be a Brāhmaṇa text belonging to the kṛṣṇa-yajur-veda, most probably the Taittiriya-saṁhitā. This view is corroborated by the fact that the G.B. has borrowed verbatim several passages of the Taitt.-Saṁ.

3. As regards Bloomfield's argument that some formulas and maṅtras of the Vait Sū. are cited by pratika in the G.B., it can not be proved that the pratikas of the mantras cited in the G.B. refer to the Vait.Sū. and not the other earlier texts which this Brāhmṇa has largely drawn upon. For instance,

the pratīka 'vāṅgma āsan', which is the opinion of Bloomfield, refers to the mantras of the vait Sū. could very well refer to mantra found in the A.V. and the Taittiriya-Saṁhitā etc. Similar is the case with the pratīkas of the other maṅtras cited in the G.B. And this difference between the G.B. and the Vait.Sū. in respect of citing a maṅtra in pratika and in full can be accounted by the fact that the Vait.Sū. cites by pratika only those maṅtras which are found in full or by pratika in the Kau.Sū. and in the Śaunaka-saṁhitā of the A V., and cites in full the maṅtras taken from the other texts.

4. There is no substance in Bloomfield's argument that some maṅtras of the Vait.Sū. are cited by the G.B. with explanation in the style of the Ś.B., because the Vait Sū. can not be held in the same relation to the G.B., as exists in Vājasaneyī-Saṁhita and the Ś.B. on the contrary the Vait-Sū. summarises the details of sacrificial descriptions contained in the G B. *e.g.*—Vait Sū. 16.17; 18,11 G.B.—II.212 and II.2.18.[17]

5. No importance can be given to Bloomfield's this view that the Agniṣṭoma-sacrifice has been treated the G.B. out of order and connection, where the Vait.Sū. properly introduces it, because the Vait.Sū. in its true Sūtra-style presents a systematic and orderly treatment of the sacrifices but the G.B. follows the rambling Brāhmaṇā-styie of dwelling upon the importance of the sacrifices, without carrying the order of various rites.

6. Bloomfield's argument that in regard to the description of Āṅgirasi and Ātharvaṇi herbs, the G.B. does not give any detail, but refers to their details contained in the Kau.Sū. and the Vait.Sū. has been already refuted by Keith, who states that this is not a significant ground for the assumption, one borrowing from the other, because the Brāhmaṇas often briefly refer to the matters which are explained in full in the sūtras. A comparison of the relevent passage of the Vait.Sū. with that of the G.B. clearly indicated that the former aims at giving a systematic description of the herbs included in

herbs called as Ātharvaṇīs and Āṅgirasis with the mention of 'citi' as the first of two classes, whereas the later only refers to the Ātharvaṇi and Āṅgirasi in the narrātion of legend with the use 'cakāra' corresponding to 'karoti' of the Vait.Sū. It is obvious that the Brāhmaṇa passage does not appear to be a borrowing from the Vait.Sū. in any way.

7. Bloomfield advances the view that the Sūtra-phrase 'Brāhmaṇoktam' and 'iti-Brāhmaṇaḥ' does not refer to the G.B. But a careful analysis of the passage under reference, Vait.Sū. 7.25; 17.11; 31.1 and 43.45 shows that the Vait.Sū. is refering to G.B., because the idea refer to by this phrase is fully contained in the relevant passages in the G.B. *e.g.* :

Vait.Sū.	G.B.
1. यज्ञक्रमो ब्राह्मणात् । 7.25	आथातो यज्ञक्रमाः । अग्न्याध्येय मग्न्याध्येयात् ''स य एवमेतान् यज्ञक्रमान्वेद यज्ञेन स आत्मा सलोको भूत्वा देवानप्येतीति ब्रह्मणम् 1.5.7
2. ब्राह्मणोक्तं अग्न्युपस्थानम् । 8.25	यस्य सायमग्नय उपसमाहिता स्युः...समाधाय यथापुरं जुह्यात् । 1.3.13

8. There is no substance in Bloomfield's argument that the detailed description of some rites of the G.B. appears as explanatory notes on the sütras of the Vait.Sū. In fact it is the other way round. The Vait.Sū. summarised in Sūtra style the detailed and explanatory descriptions of sacrifices contained in the G.B. *e.g.* :

Vait.Sū. 24.20	G.B. 1.3.17
अल्पस्व एक गुना पि यजेत ।	अथा पि कारवो ह नाम ऋषयो अल्पस्वा आसंस्त इममेकगुनमग्निष्टोमं ददृशुस्तमाहरं स्तेनायजन्त ते स्वयृयंयुः, स य इच्छेत् स्वर्यायीति स एतेनैकगुना ग्निष्टोमेन यजेतेति ब्रह्मणम् ।

9. In accurance of the common technical words such as etc does not prove borrowing by one or other, because these words belong to the then prevalent ritual tradition which these texts have drawn upon.

It follows from the foregoing discussions that the Vaitāna-Sūtra is indebted to the Gopatha-Brāhmaṇa for a large number of parallel, similar and verbatim passages. In other words the Vaitāna-Sūtra is the latest of the three Ātharvaṇ ritualistic texts namely the Gopath Brāhmaṇa, the Kausika-Sūtra, and the Vaitāna-Sūtra.

REFERENCES

1. अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।
   दुोह यज्ञ सिद्यर्थं ऋग्यजुः साललक्षणम् ॥ मनु० 1. 131
2. नवधाऽथर्वणो वेदः । महा० पश्यशान्हिक ।
3. वायु-पुराण । 3.6.9
4. भागवतपुराण । 12.7.1
5. तत्र ब्रह्मवेदस्य नव भेदाः भवन्ति । तपथा पैप्लादास्तौदा, मौदाः शौनकीयाः जाजलाः जलदाः ब्रह्मवदाः देवदर्शाः चारणवैयाश्येति । अथर्व-परि० चरणव्यूहः, 49.4.1

6. चारणव्यूहः । 2.5.2

7. अथर्ववेदस्य नवभेदाः भवन्ति । तद्यथा पैप्पलादस्तौदाः मौदः शौनकीयाः जाजलः जलदः ब्रह्मवदः देवदर्शः चारणवैद्यश्चेति । अथर्व० सा० भा० भूमिका ।

8. There is no room for doubt that both, the Kau.Sū. and the Vait.Sū. are Saunakīya : J.A.O.S XI. 377 M. Bloomfield. Introduction to the Kau.Sū. p. XXXVII.

9. JAOS, Vol. XI, pp. 382 ff.

10. JAOS, Vol. XIV, pp. X. And Introduction to the Kau.Sū.

11. (a) On the position of Vaitāna-Sūtra in the literature of the A.V. Paper published in J.A.O.S, XI 1885.

(b) The position of the G.B. in the Vedic literature. J.R.A.S, XIX, 1898.

(c) Hymns of the Atharva-Veda and in the Introduction to the Kau.Sū. J.A.O.S 1889.

12. J.R.A.S 1910, pp. 934.

	Vait.Sū.	Gopatha Brāhmaṇa
13. (अ)	यत्र विजानाति ब्रह्मन्त्सोमो स्कन् इति तमेतया लभ्या भिमन्त्रयते । ". . अभूद-देवः सवितावन्यो . . . 16.15	यत्र विजानाति, ब्रह्मन्त्सोमो स्कन्दन्निति । तमेतयालभ्याभि-मन्त्रयते, "अभूददेवाः सविता वन्यो 2.2.12
(ब)	ये अग्नयो अप्स्वन्तः इति सप्तभिरभिजुहोति । 16.16	ये अग्नयो अप्सवन्तरिति सप्तभि जुहोति । 2.2.13
14.	सोमेनयक्ष्यमाणः ऐंद्राग्नम् उस्रम् अनुसृष्टम् आलभेत यस्य पिता पितामहः सोमं न पिबेत । 11.1	ऐंद्राग्नमुस्रमनुसृष्टमालभेत यस्य पिता पितामहः सोमं न पिबेद. . 2.1.16

15. यत्राह्ध्वर्यु "अग्नीद् देवपत्नीर्व्या-
चक्ष्व" इति। तदपरेणगार्हपत्यं
प्राइ. मुखस्तिष्ठन्न् अवानन्न्
आग्नीध्रो देवपत्नीर्व्याचष्टे—
पृथिव्यग्ने . . . . । 15.3

अथ यत्राह, अध्वर्युरग्नीददेव-
पत्नीर्व्याचक्ष्व, सुब्रह्मण्य
सुब्रह्मण्यमाहवयेति। तदपरेण
गार्हपत्यं प्राइ. मुखस्तिष्ठन्न्
नवान्नग्नीध्रो देव पत्नीर्व्याचष्टे
पृथिव्यग्ने . . . 2.2.9

16. प्रजापतेर्भागो स्यूर्जस्वान् पयस्वान्. . . . इत्यभिमन्त्र्य ऋतिवरभ्वो ददाति दक्षिणाम्। वै० सू० 3.20

17. सदः प्रसृप्स्यन्तौ धिष्ण्यान् नमस्कुर्वन्ति 'धिष्णेभ्यो नमोनमः"। वै० 18.11 यद्धिष्ण्यीयः. तान् सदः प्रसृप्स्यन्नमस्करौति, नमो नम इति। गो० ब्रा० 2.2.18

3

The Relationship of the Vait.Śr.Sū. with the Ritualistic Works of other Vedas

The name of 'Atharvan' occurs many times in the Ṛgveda as an ancient priest having generated fire[1] and he is said to have established the order of sacrifices.[2] Thus the Atharvan ṛṣi seems to be the first enkindler of fire and the founder of the cult of sacrifice. He is mentioned along with Manu and Dadhyañ.[3] In the Atharvaveda itself, Atharvan is mentioned as a seer and priest of fire and as first sacrificer with the Añgirasas and Bhṛgus.[4] In the Śatapatha Brā. he is an ancient teacher.[5] But surprisingly śrauta-literature of A.V. is too scanty and far deficient as compared to that of the other Vedas.

The only available śrauta-manual of the A.V., the Vait.śr.Sū. has a different style of description of the śrauta-Sacrifices. In most of the sacrifices it describes the duties of the Brahmā only and the rites performed or consecrated by him. The importance of this sūtra lies in the fact that this is the only śrauta-sūtra where the mantras of the Atharvaveda

have been employed in the śrauta-sacrifices. It employs the mantras of the A V. in pratīka only and whenever it employs the mantras of the other Saṁhitās or other ritual texts, it gives mantras in full, exactly in the style of the śrauta-sūtras of the other vedas.

The author of the Vait.śr.Sū. never hesitates in disclosing the source of borrowing. In three passages it openly declares the direct borrowing from the Yajur-Veda and Sāmveda. The Vait.śr.Sū. 1.8 describes that the particulars about the Devatās (to whom the offerings of the mantras are to be dedicated), the sacrificial gifts 'Haviṇ' (which are to be offered) and the sacrificial fee (Dakṣiṇā) are to be ascertained from the ritual of the Yajurveda.[6] The Vait.śr.Sū. 35.23, indicates that at each place the stotras of the saṁsthā-stoma should be followed according to the Sāmveda.[7] Again the Vait.śr.Sū. passage 42.13 indicates in the description of the 'Kāmya-Sacrifices' that one, who desires to go through the Kāmya-rites, should follow the Sāmaveda.

In view of the categorical pronouncement of the source of borrowing made by the author himself and the further comparative study the relationship of the Vait.śr .Sū. with the ritualistic-literature of the other vedas can be established.

It should be mentioned here first that as regards the citation of the mantras in the Vait śr.Sū. in full or by pratika, the total number of the cited-mantras is about seven hundred (700). As believed and established in the previous chapters also that the main-effort of the Sutrakara was to put the Atharvaveda at par those of the other three vedas. In his first Vol. of the Kauśika-kalpa, Saṁhitā-vidhi he employs the mantras of the A.V. Samhitā only, which is clear by its title *i.e.* 'Samhitā-vidhi'. In his second Vol. namely the Vaitāna-kalpa, he makes the maximum use of the Atharvan-mantras in four hundred and eighty cases out of seven hundred from Śaunaka school, ten mantras from the Paippalāda-school of the A.V., ten from the Gop.Brā. and 23 from the Kau.Sū.

Only one hundred and seventy seven mantras are borrowed from the sources other than the school of the A.V.

Relation with Ṛgvedic-ritual Literature

In seven cases the Vait.Śr.Sū. cites the mantras of the Ṛgveda, four in full and three in parts respectively :

Vait.Śr.Sū.	Ṛ.V.
9.19; 30.9; 38.5; 38.6 14.9; 24.5; 29.19	7.59.12; 9.51.1; 10.27.8; 10.27.11; 1.164.40; 8.48.3; 4.58.3

As regards the above relationship of the Vait.Śr.Sū. with the Ṛ.V. Dr. C.GI Kashikar holds the view that the Vait.Śr.Sū. has derived a number of mantras from the Ṛ.V. But if we compare these relevant passages with the Taitt.Saṁ. and the Vāj.Saṁ, where these mantras are also found, it seems fair that the sūtra has actually borrowed these mantras (except two, Vait.Śr.Sū. 38.5-6) alongwith their relative rites from the samhitās, Brāhmaṇas and śrauta-sūtras of the yajurveda and not from the Ṛ.V.

As regards the relationship of the Vait.Śr.Sū. with the Brāhmaṇas of the Ṛ.V., it has not borrowed at all from the Kauśitaki Brā. However there are about eight passages of the Vait.Śr.Sū. which bear resemblance with the text of the Aitreya Brā.

Vait.Śr.Sū	Ait.Brā.
20.21	3.44
26.3	4.6
31.25	6.19
31.27 (a)	6.10

(Contd.)

32.20	6.33
32.23	6.33
32.28	6.35
35.9	6.17

However, this comparison does not lead to conclusion that the Vait.Śr.Sū. directly borrowed from the Ait.Brā. These passages occur in details in the Gop.Brā. which is the direct source of our srauta sutra. It is inferred, therefore, that it is the Gop.Brā. which borrowed these passages from the Ait.Brā. first and the Vaitana from the Gop.Brā.

There is no reference of relationship of the Āraṇyakas of the R.V. in the Vait.Śr.Sū.

As regards the relationship of the Vait.Śr.Sū. with the Śrauta Sūtras of the Ṛ.V. there are many passages, in which the similarity of the subject matter is found in both the śrauta-sūtras of the Ṛ.V. In about 112 passages in the Āśvalāyana and about 102 passages are common in the sāṁkhāyana. But these are common in the srauta sutras of the Yajurveda and occur in the Gop.Brā. as well, to which the Vait.Śr.Sū. appears nearer than to the srauta sutras of the Ṛ.V. However, one passage of the Vait.Śr.Sū. appears in the Śāṁkhāyana Śr.Sū. only.

In the following cases the Vait.Śr.Sū. has the similarity of subject-matter with the śrauta-sūtra of the Ṛgveda.

Vait.Śr.Sū.	Āśv.Śr.Sū.	Sāṁ.Śr.Sū.
Adhyāya	No. of similar cases	No. of similar cases
1	0	1
2	4	3
3	20	17

4	14	10
5	5	12
6	49	23
7	13	17
8	7	19
	112	102

There is no indication of the relationship of the Vait.Sr.Sū. with the gṛhya, dharma and śulba Sūtras of the Ṛ.V. Relationship with the ritualistic-literature of the Yajurveda :

From the declaration in one of the introductory-sutra of the Vait.Śr.Sū. (1.8)[9] itself, that the subject-matter, relating to the Devatā, Havi and Dakṣiṇā in the sacrifices should be borrowed from the Yajurveda, it is clear that the Vait.Śr.Sū. freely accepts the help from the Samhitas, Brāhmaṇas and śrauta-sūtras of the Yajurveda.

As a result of comparative analysis it can be said conclusively that in about fifty seven cases the Vait.Śr.Sū. has derived mantras in full or in abridged form from the yajus samhitas. A detailed description of the mitual-relationship of the Vait.Śr.Sū. and the Saṁhitās of the Y.V. is given in the following table :

In the following cases the Vait.Śr.Sū. has drawn the mantras in full from the Taitt. Saṁ. as given below in the respective order :

Vait.Śr.Sū	Taitt. Saṁ.
1.20, 5.14 (a.b), 18.14 (b) 22.4, 24.5, 24.14, 24.16 28.9, 29.8 (a)	3.2.4.4, 4.1.3.2-3, 3.2.4.4, 1.1.12.1, 4.4.1-2, 3.2 5.4, 3.4.10.5, 3.3.8.2, 4.3.2.1, 4.1.3.2

In the following cases the mantras are quoted in abridged form, from the Taitt.Saṁ.

Vait.śr.Sū	Taitt.Saṁ.
4.7, 4.16, 10.19, 16.17, 17.4, 17.7, 17.8, 18.5-6, 19.18, 20.9, 20 13, 21.14, 22.4, 23.6, 24.16, 25.13, 28.7	1.1.13.20, 3.2.7.1, 3.1.4.4, 3.1.10.1, 3.2.7.1, 3.2.7.2, 3.1.10.1, 3.2.5.3, 1.8.5.2, 3.4.1.1, 3.4.4.2, 3.3.8.2, 3.4.4.3, 3.1.10.2

The account of the borrowing of mantras from the Vāja.Mādhyandina Saṁhitā of the Yajurveda is as follows :

Vait.śr.Sū.	Vāja.Mādhya Saṁ.
2.4, 2.13, 3.9-10, 4.1 2.21, 8.10, 34.1	1.26, 2.7, 2.11, 4.14, 6.18, 5.3, 8.53

In the above mentioned cases the Vait.śr.Sū. borrows the mantras in full and in the following the citations are found in parts or in abridged form.

Vait.śr Sū.	Vāja.Mādhya.Saṁ.
3.11, 4.3, 4.19, 5.14, 7.6, 7.16, 9.4, 10.1, 13.16, 13.18, 13.23, 18.8, 18.14 23.12, 25.12, 28.9, 28.21, 27.27, 29.1, 30.8, 30.12, 36.30, 36.31, 36.32, 37.1, 37.2, 37.3	2.11, 2.13, 2.27, 11.32, 1.7. 3.10, 3.30, 5.38, 5.5, 5.5 (b) 5.7, 5.34, 5.33, 8.13, 8.36, 11.32, 12.10, 15.9, 13.27, 20.31, 19.34 23.20, 23.26, 23.27, 23.49, 23.52, 23.61-62

In five cases the Vait.śr.Sū. has borrowed directly or indirectly from the Taitt.Brā. and śat.Brā.

Vait.śr.Sū.	Taitt.Brā.
1.17, 1.18, 7.4	3.7.6.1 -do-, 2.1.11.1

Vait.śr.Sū.	śat.Brā.
13.16, 13.19	3.4.2.9, 3.4.3.22

The resemblance of the language, style and subject matter (in some cases verbatim) of the Srauta-sutras of the Yajurveda with the Vait Śr.Sū. is found in the following cases :

Vait.śr.Sū.	*Āp.śr.Sū	Kā.śr.Sū
1	2	3
2.1	3.18.9, 19.9	2.2.8
2.2	1.16.7, 11.11	—
2.3	3.18.8	—
2.4	2.3.11	2.6.26, 28
2.5	3.19.3	2.2.10
2.6	2.5.2	2.7.1
2.7	2.6.1, 2	2.7.1
2.8	2.9.5	2.8.1
2.9	2.9.13	8.8.10
2.10	2.10.4	2.8.19
2.13	2.12.10	3.1.12, 13
	2.13.10	
2.15	4.9.6	—
3.3 (a)	1.2.6, 7	4.2.10
3.3 (b)	4.2.45-46	—
3.3 (c)	24.2.32, 33	—
3.4 (b)	2.19.12	3.3.23

(Contd.)

1	2	3
3.5	2.21.3, 6	3.3.25, 28
3.6	3.4.5	—
3.7	3.2.9	1.3.3, 12 (Bhā.)
3.8	3.19.6	2.2.15
3.9	3.19.7	2.2.15
3.10	19.7.4	2.2.15
3.11	—	2.2.16
3.15	3.2.8, 3.3	3.1.8, 10
3.16	3.3.5, 8	3.4.16, 17
3.17	3.2.11, 9.9	3.4.19, 20
3.18	3.2.3	3.4.21
3.20	3.3.14, 4.3	3.4.27-28
3.22	3.4.5	3.5.1
4.1	3.4.5, 7	3.5.1, 4
4.3	3.5.1	3.5.5
4.5	3.5.4	3.5.17
4.7	3.7.14	3.6.17
4.8	3.8.6	3.7.7
4.9	3.9.12	3.7.14
4.10	3.4.8, 10	—
4.11	3.10.6	3.8.2
4.12	—	3.8.2
4.13	3.13.2	3.8.4

4.14	3.13.5	3.8.6
4.16	3.20.8	2.2.16
4.17	4.14.6, 8	3.8.10
4.19	4.16.2	2.8.19
4.21	4.13.9	3.8.26
4.22	4.16.11	3.8.15
4.24	3.14.12	4.2.47
	17.4.10	
	11.2.2	
4.25	3.17.5	—
4.26	—	4.4.26
5.2	5.3.2	4.7.27
5.4	5.5.19	4.8.29
5.7	5.1.2	4.7.20
5.8	5.8.1, 4	4.8.11
5.11	—	4.8.22, 23
5.16	5.11.5	—
5.17	—	4.9.1
6.3	5.15.6	4.9.16
6.4	5.13.8	—
6.5	5.17.1	—
6.9	5.18.1	4.16.5
6.10	5.19.2	4.9.19
6.11	5.21.5	4.10.8-10
6.13	5.22.13	4.10.16

(Contd.)

1	2	3
7.2	6.3.10	4.14.1-2
7.3	6.6.2	4.14.5
7.4	6.3.5	4.13.15, 16
7.5	6.5.5	4.13.16
7.6	6.7.1	4.14.7
7.7	6.7.5, 6	4.14.10
7.8	6.8.5, 10	4.14.12
7.9	6.9.4, 10, 8	—
7.12	6.10.11, 1	4.14.16-17
7.13	6.11.3	4.14.19
7.14	6.10.11	4.14.19, 20
7.15	6.13.1-9	4.14.21
7.17	6.13.2	4.14.22-23
7.18	—	4.14.24
7.20	6.4.1	4.14.29
7.22	7.12.2, 4	4.14.2, 28
7.23	6.12.6	4.14.29
7.25	—	4.15.29
8.1	5.23.4, 5	4.5.21
8.2	5-23.4, 5	4.5.21
8.3	5.26.3	4.11.3-5
8.4	6.29.2	4.6.1
8.6	6·29·10	4·6·1
8·7	6·29.10, 11	4·6·2-5

8 8	8.1.2	5.1.1
8.10	7.13.6	5.2.5
8.11	8.2.13	5.2.6
8.13	8.2.2	5.1.4, 19
8.14	8.3.6, 10	—
8.16	8.3.15-16	—
8.17	8.5.22	5.4.2, 7
8.20	8.6.19-22	5.5.5-9
8.21	8.3.28	—
8.22	8.7.1	5.4.20-21
8.23	5.5.28-29	—
9.1	8.9.1	5.6.1
9.2	8.9.1	5.6.2, 3
9.3	8.11.4-7	5.6.16, 26
9.4	8.11.18-21	5.6.30
9.5	8.11.12	5.7.1
9.6	8.12.3	5.7.6
9.7	8.12.4	5.7.9-10
9.9	8.13.15-16	5.8.9
9.11	15.11.8	5.8.9
9.13	8.15.15	5.9.10
9.15	8.16.5	—
9.18	8.17.12	5.10.7
9.19	8.18.2-3	5.10.13, 14
9.20	8.18.7-9	5.10.18
9.22	8.18.10	5.10.20

(Contd.)

1	2	3
9.23	8·19·1-4	—
9.24	8.20.1	5.11.1
9.25	8.21.6	5.11.17
9.27	8.20.3-5	5·11.4-6
10.1	7·1·7	6.1.4
10.2	7·2.7	6.1.14-15
10.3	7·9.9	—
10.4	7·10.2	6.2.21
10.6	7.10.7	6.3.7
10.9	7.10.8	6.3.8
10.10	7·10.9	—
10.11	7.14.6-8	6.4.7-10
10.12	16.7.9	16.1.12
10.19	7.21.1	6.6.22
10.20	7·22.10-12	6.7·19-28
10.21	7·26.8-9	6.9.7-8
11.1	—	7.1.6
11.2	10·1·1	7.1·7
11.3	—	7.1.8-9
11.7	10.4·2	7.2.23
11.8	10·4.7	7.2.25-26
11.9	10.6·12-13	7.2·30-31
11.10	10.7.5	7.3.1
11.11	10.9.3	7.3.21

11.12	10.11.5-6	7.4.11-12
11.13	10.12.3	7.4.13
11.14	—	7.4.34
11.15	10.18.3	—
11.18	10.12.14	7.5.4
11.19	10.12.7-8	7.5.6
11.21	10.6.4-6	7.3.17-21
11.22	10.9.5, 9	7.3.14
11.23	11.11.3-4	7.3.5-7
11.24	9.12.5	7.3.8
11 25	10.9.7-10	7.3.24-28
12.3	10.15.5-6	—
12.6	10.13.9	7.4.31
12.8	10.13.10	25.21.27
12.9	10.13.11	25.11.12
12.11	—	25.11.13
12.12	—	25.11.14
13.1	10.15.1	7.1.14
13.2	10.21.1-12	7.5.12-20
13.3	10.21.13	7.5.12
13.4	10.12.1-7	7.6.5-7
13.5	10.12.10-12	7.6.13-15
13.7	10.20.13-19	7.6.1-6
13.10	10.27.9	7.9.3

(Contd.)

1	2	3
13.11	10.21.9	7.9.12
13.12	10.30.15	7.9.14
13.13	10.31.6-15	8.1.7-13
13.15	10.31.15	8.1.13
13.16	21.1.1	8.1.15-16
13.17	—	8.1.20
13.18	—	8.1.20
13.19	11.1.8-10	8.1.10-12
13.23	11.1.11-12	8.2.6
13.25	11.2.6-10	—
13.27	25.5.1	26.2.2
13.28	15.6.2-3	26.4.2-3
14.1	6.29.1	—
14.2	15.8.13	26.4.11
14.3	15.9.3	26.5.1
14.4	15.9.4	26.5.1
14.5	—	26.6.6
14.6	15.11.10	26.6.19
14.8	15.6.12	26.6.2
14.9	—	26.6.24
15.1	8.2.16 (kā)	11.2.13 (Āp.)
15.3	11.3.13-14	—
15.4	11.3.14	7.9.12

15.5	11.4.1	8.2.35
15.6	11.4.7	8.2.38
15.7	—	8.3.5
15.8	11.4.11	8.3.6
15.9	11.5.9	8.3.19
15.10	11.6.4-7	8.3.31-1.3
15.11	11.6.10-11	8.4.1-3
15.12	11.7.3-4	8.4.5-12
15.13	11.10.4	8.5.26
15.16	11.16.17	8.7.3-6
15.17	10.17.4-7	8.7.7-15
15.19	11.20.26	8.9.1
16.1	11.17.1-4	8.9.15-20
16.2	11.21.5	8.9.21
16.3	11.20.12	8.9.23
16.4	12.1.1	9.1.1
16.5	12.1.3	—
16.10	12.10.13	9.3.1
16.11	11.5.13	6.1.5
16.13	12.6.9	9.6.24
16.14	13.2.6	—
16.17	12.16.15	9.6.28
17.3	14.9.7	—
17.4	14.9.7-10	11.1.19-21

(Contd.)

1	2	3
17.8	12.17.17-18	—
17.9	16.16.11	9.7.3
17.10	12.17.15-16	13.1.11
17.12	12.17.19	9.7.4
18.1	12.18.1-2	9.7.5
18.2	12.18.5-6	—
18.3	12.18.7	9.7.6
18.5	11.20.1	9.8.15
18.8	12.19.6-20	9.8.17-23
18.10	—	11.6.25
18.11	12.18.16	8.5.15 (Hi)
18.14	4.13.5	—
18.18	14.10.9	11.1.27 (Bau)
19.1	12.20.12-18	9.9.2-12
19.2	12.20.18-21	9.9.11-19
19.4	12.21.7-10	9.9.11-10
19.5	12.23.16	9.11.7-8
19.6	5.5.18	—
19.11	12.23.3-4	9.10.11-12
19.12	12.23.14	9.11.6-9
19.13	12.24.3	9.11.10
19.16	12.25.16-23	9.12.3-4

19.17	14.3.6	2.5.3.15 (Ma.)
19.18	12.24.13	9.12.5
19.19	12.25.24	9.12.5
19.21	12.26.12	9.12.10-15
19.22	12.25.12	9.12.16
19 23	12.26.8-27	9.13.1-19
20.2	12.27.7	9.13.16
20.4	12.24.2	—
20.6	12.27.9	9.13.21
20.7	12.28.1-3	9.13.35-27
20.11	18 25.26	—
20.12	18.27.19	9.13.33
20.13	14.10.3	11.1.19
20.20	12.27.12-14	9.13.29-31
20.21	12.27.19	9.13.33
21.9	—	13.1.12
21.10	12.21.1-15	9.14.19-20
21.13	13.2.7	9.1.17
21.18	13.4.2	9.10.21-23
21.23	13.5.7	10.2.4-5
21.26	13.6.8	10.2.6-9
22.2	—	10.2.36
22.3	13.8.2	10.3.1-5
22.5	13.8.4-7	10.3.11-12
22.15	13.9.1	10.4.11.13

(Contd.)

1	2	3
22.16	13.10.8-10	10.5.3-4
22.18	13.11.3-4	10.5.7
22.22	13.2.9	10.5.11
23.1	—	10 5.13
23.2	13.13.1-3	10.6.1
23.3	13.14.8	10.6.18
23.5	13.14.14	10.6.24
23.7	13.16.1	10.7.6
23.8(a)	13.16.12	10.7.9
23.8(b)	5.20.8(A)	8.16.17
23.9	13.17.3	10.8.13
23.12	13.17.9	10.8.7
23.13	13.18.8	2.4.6
23.14	13.17.9	10.8.8
23.15	13.18.2	9.4.58 (Hir)
23.18	13.18.3	10.8.11
23.20	13.20.6-7	10.8.21-23
23.22	13.20.8-9	—
24.5	13.22.5	10.9.8
24.6	13.22.5	—
24.9	10.21.4	—
24.10	13.23.6-17	10.9.13-17

24.11	14.7.12-13	8.9.1-2
24.12	14.12.13	8.9.3
24.13	13.24.1	8.9.3
24.14	6.28.10-11	—
24.15	13.24.15	10.9.26
24.16	13.24.16	—
25.12	14.2.13	12.5.23
25.14	14.35.6	—
26.2	14.4.10	12.6.4
27.1	18.1.1	14.1.1
27.2	18.1.5	—
27.3	—	14.1.23
27.5	18.2.17	14.1.26
27.6	18.4.12	14.5.10
27.7	18.2.17	14.5.11
27.8	—	14.5.35
27.9	18.4.11	14.3.12
28.1	—	16.1.2-3
28.2	—	12.1.17
28.4	16.7.1-2	16.1.11
28.5	16.1.11	—
28.6	16.1.1	16.2.1
28.7	16.1.7	16.2.7
28.8	16.3.1	16.2.23
28.9.2	16.3.4	16.2.24-28

(Contd.)

1	2	3
28.10	16.3.4	16.2.29
28.11	16.4.1	16.3.15
28.12	16.4.5-6	16.3.22-28
28.13	16.4.5-6	16.4.17-19
28.14′a)	16.8.11	16.4.27-29
28.14(b)	16.1.1-5	14.5.10-44
28.15	16.1.7	14.5.11
28.16	61.10.4	16.5.16
28.17	18.4.11	16.5.17
28.18	16.9.1	16.6.9
28.19	16.12.4	12.2.22
28.20	16.12.11	16.6.23
28.21	16.11.12	16.6.30
	16.1.1	16.2.1
	16.1.7	16.2.7
	16.3.1	16.2.23
28.22	16.12.13	16.7.2
28.23	16.17.2, 5	16.7.28
28.24	16.14.1	17.1.3
28.25	16.14.6	17.1.6
28.26	16.15.8	17.1.23
28.27	16.15.8	17.2.3
28.28	16.16.5	17.2.5

28.29	16.17.1-2	17.2.6
28,30	16.18.5	17.2.7, 10
28.31	16.19.2	17.2.11-20
28.32	16.19.11	13.3.8
28.33	16.22.3	17.4.2
28.34	16.22.3	17.4.3
29.1	16.25.1	17.4.27
29.2	16.26.1-4	17.5.3
29.3	17.27.7	17.5.16
29.4	17.1.1	17.1.1
29.5	16.34.6	17.7.1-2
29.6	17.3.2	17.7.15
29.7	17.3.5	17.7.16
29.8	—	17.12.17
29.9	—	17.12.18
29.10	17.11.3-5	18.1.1-5
29.11	—	18.1.4
29.12	17.12.4	18.1.6
29.13	17.12.7	18.2.10.12
29.14	17.14.1-2	18.3.12-13
29.15	17.14.5	18.3.14
29.16	17.14.7	18.3.17
29.17	17.15.1	18.4.1
29.18	17.15.4-6	18.4.26

(Contd.)

1	2	3
29.20	17.19.1-3	18.5.4
29.21	18.19.8-10	18.5.9-14
29.22	17.14.1	—
30.1	17.24.1	19.1.2
30.2	19.4.11-12	19.1.3-4
30.3	—	19.1.2
30.4	19.1.5	19.5.5
30.5	19.5.3	19.1.16
30.6	19.5.8	19.1.20
30.7	19.1.19	19.2.10
30.8	19.6.12	19.2.11
30.10	19.6.15	19.3.14
30.12	19.8.10	19.3.13
30.13	19.3.6-7	19.3.23
30.14	19.3.8-10	19.3.24
30.15	19.1.13	19.4.14
30.16	—	19.5.1-2
30.21	19.10.3	19.5.11
30.22	19.10.4	19.5.13
30.23	19.10.5	19.5.16
30.24	—	19.5.21
30.25	19.10.8	19.5.22
30.26	19.10.10	19.1.5
31.1	21.15.4-6	13.1.2-10

31.2	21.2.1	12.1.15-17
31.4	13.24.18	16.13 (Bau)
31.7	21.15.8-11	13.2.2-3
31.8	31.15.12	13.2.4
31.9	21.15.14	13.2.5-9
31.10	21.15.16	13.2.9
31.11	21.15.19	13.2.15
31.12	21.15.20-23	13.2.14
31.14	21.16.1-4	13.2.18-21
33 28	21.10.5	—
33.29	21.12.7	12.4.22-23
34.1	21.12.9	21.4.12
34.2	16.9 (Bau)	12.4.25,26
34.4	21.12.10	12.4.27
34.8	21.17.15	13.3.1
34.11	21.18.2	13.3.20
34.13	3.10.1 (Lā)	13.3.10-13
34.17	3.10.12 (Lā)	13.3.16
34.21	16.23 (Bau.)	13.4.9
36.1	18.8.1	15.1.1
36.2	18.8.4	15.1 3-5
36.3	18.20.7	15.8.1
36.4	18.11.7	15.3.35
36.5	18.11.8-23	15.3.27-35
36.7	18.15.5	15.5.25, 30

(Contd.)

1	2	3
36.8	18.20.11	15.8.14
36.9	18.9.3.5	15.1.15-17
36.11	18.22.12-15	15.9.17-18
36.12	18.22.18-19	15.9.19
36.14	20.1.1	20.1.1
36.15	20.2.3-5	20.1.2-4
36.16-17	—	20.1.19-24
36.18	20.3.5	20.1.26
36.20	20.5.9	20.2.12
36.21	20.6.1, 6	20.2.6
36.22	20.6.7-9	20.2.18-22
36.25	—	20.4.13
36.27	20.13.11	20.6.2
36.29	20.17.17	20.6.14-15
36.30	20.18.4	20.6.16-17
36.31-32	—	20.6.18.20
37.2	20.19.6-7	20.7.10-11
37.3	20.19.7	20.7.14-25
37.6	20.22.3	20.8.12-14
37.8	23.10.11	20.8.30
37.12, 14, 20, 23, 26	16.10.9, 11, 12 17	
38.3, 4, 6	16.13.13-14,	

	16.15	
38.8	—	21.1.3
38.11	20.25.6-12	21.2.4
38.12	20.25.12	21.2.4
38.13	20.25.16-20	21.2.11-12
38.14	20.24.16	21.1.17
38.15	1.11, 21.11 (Bau)	
39.3	9.5.5-6 (Āś)	
39.5	9.7.1 (As.)	14.22.4 (Sam)
39.12	—	20.10.7-9
39.13	9.8.17 (As.)	20.10.21-27
40.1	—	21.10.28
43.3	—	4.6.12
43.6	—	4.6.13
43.18	6.15.1	4.15.20-25
43.20	3.17.4, 11	3.8.3, 6 (Śām)
43.21	3.16.11	3.8.2 (Śam)
43.24	3.17.12	3.10.1 (Śām)
43.25	3.10.7 (Śām)	
43.26 (a)	3.17.12 3.11.1 (Śām)	
43.26 (b)	17.51 (Bau.)	
43.32	22.7.22	

As shown in the tables above, the Vait.S̄r.Sū. has borrowed verbatim eight mantras from the Vāja.Saṁ., eleven from the Taitt.Saṁ. and one from the Kāth.Saṁ. Whereas twenty six mantras from the Vāja.Saṁ. and eight from the Taitt.Saṁ. are in abridged form in the Vait.Śr.Sū.

There are nine cases of borrowing from the Brahmanas of the Y.V. out of which seven from the Taitt.Brā. and two from the Śat.Brā.

The main sources from where the Vait.Śr.Sū. has got the maximum help are the śrauta-sūtras of the Yajurveda. There is a similarity of subject-matter in about 435 cases with the śrauta-sūtras of the Kṛsṇa-yajurveda and in about 376 cases with the śrauta-sūtra of the Śukla-Y.V. *i.e.* the Kātyayana-Śr.Sū.

The obvious reason for borrowing from the Yajurveda is the fact that the schools of the Y.V. were considered more authentic than those of the other Vedas, particularly with regard to the sacrifices, the chief jurisdiction of the Yajurveda—the fact acknowledges by the Vait.S̄r.Sū. itself.[10]

There is no indication of borrowing from the Āraṇyakas, gṛhyasūtras, and śulba-sūtras of the Yajurveda.

The Relationship with the Ritualistic literature of the Sama-Veda :

In the two sutras of the Vait.Śr.Sū., there is a clear mention of the Sāma-Veda.

1. Sarvatra Saṁsthā-stomastotriyaṁ sāmaveda pratyayaṁ.

2. Sarvatra kāmaklṛpti sāmavedāt.[11]

Though the clear mention of the Sāmaveda occurs in these two places only, yet the sūtrakāra has given a general direction to follow the Sāmavedic tradition in all places for

the stomas and stotras. Hence it neither laboured to give the details for individual stomas and stotras nor has taken any direct help from the Saṁhitās, Brāhmaṇas, Āraṇyakas, Gṛhya and Śulba sūtras of the Sāmaveda. However at about 30 places, the subject matter and to some extent the formation of sūtras of the Vait.Śr.Sū. bear closer resemblance with the śrauta-sūtras of the Sāmaveda than with those of the other vedas.

The details are given in the following table :

Vait.Śr.Sū. Adhyāya	Lāṭyā.Śr.Sū.	Drāh.Śr.Sū.
1	0	0
2	5	2
3	3	2
4	2	2
5	6	2
6	4	0
7	2	0
8	0	0
	22	8

Thus it is concluded that the Vait.Śr.Sū., being based mainly on the Atharvaveda, has taken the maximum help from the schools of the other saṁhitās, minimum being from the schools of the Sāmaveda.

REFERENCES

1. त्वामग्ने पुष्करदाधि अथर्वा निरमन्थत । मूर्ध्नो विश्वस्य वाधतः ।
ऋ०वे० 6.16.13

इममुत्यमथर्ववदग्निं मन्थन्ति वेधसः । ऋ० वे० 6.15.17

अग्निर्जातो अथर्वणा विदाद्विश्वानि काव्या ।

2. (अ) यज्ञैरथर्वा प्रथमो विधारयेद्धेवा दक्षै भृगवः संचिकित्रिरे ।
ऋ० वे० 10.92.10

(ब) यज्ञैरथर्वा प्रथमः पथस्तते ततः सूर्यो व्रतपा वेन आजनि ।
ऋ०वे० 1.83.5

3. यामथर्वा मनुष्पिता दध्यङ् धियमत्नत । ऋ०वे० 1.80.16

4. अ०वे० 18.1.58, 19.4.1, 18.3.54

5. शत० ब्रा० 14.5.22, 7.3.28

6. देवता हविर्दक्षिणा यजुर्वेदात् । वै०सू० 1.8

7. सर्वत्र संस्था-स्तोम स्तोत्रियं सामवेद प्रत्ययम् । वै०सू० 35.23

8. यमश्विना नमुचेरासुरादधि सरस्वत्यसुनोदिन्द्रियाय ।
इमं तं शुक्र मधुमन्तमिन्दुं सोमं राजानमिह भक्षयामि ॥ शां० श्रौ०
– 15.15.13 इति । वै० सू० 30.12

9. Devatā havir dakṣiṇā Yajurvedāt

10. Vait.śr.Sū. 1.8.

11. Vait.śr.Sū. 35.23, 42.13.

4

Darśapūrṇamāsa-Sacrifices

General Introduction

The Darsapurnamasa-sacrifices, which are a combination of two 'Iṣtis'[1], *i e.* the Darśeṣṭi and the Pūrṇamāseṣṭi, come in the category of the Haviryajna-Saṁsthā[2] and the Pākayajna-Saṁsthā[3], classified by the Indian tradition on the basis of the nature of the sacrifices and the materials offered in the sacrifices to the various Deities. In the Pāka-yajnas small offering is made generally of cooked food whereas in the Haviryajñas it consists of milk, butter, rice, barley and other grains as well as the animal. The Srauta-Sacrifices are divided as Prakṛti and vikṛti, the former is characterised by the statement of all its aṅgas (the auxiliary parts) whereas in the later only a few of them are described and the remaining others are borrowed from the Prakṛti.[4] In this way the Prakṛti-Sacrifices is the base of the model upon which the vikṛti sacrifice is constituted.

The Darśapūrṇamāsa-sacrifices are of great importance because of being the prakṛti (Model) for all other iṣties. Therefore almost all Srauta-Sutras[5] describe these sacrifices in the beginning in full details except Vaikhānasa and vādhul

Śrauta-Sutras These two śrauta-Sūtras adopt the order as :– Agnyādheya, Agnihotra, Darśapūrṇamāsa etc. According to the Āpas· Śr Sū· a person after he sets up the three sacred fires, namely The Āhavaniya, The Gārhapatya and the Dakṣiṇā, has to perform the Darśa-pūrṇa-māsa throughout his life, till he becomes a sanyāsin or for thirty years or till he becomes very old.[6]

The word 'Darśa' is taken to mean' the day on which the moon is seen only by the sun and by no one else. Darśa and Pūrṇamāsa secondarily mean the rites that are performed on the amāvasyā and Pūrṇmāsi respectively.[7] Two full days Purṇimā and Pratipadā are required for the performance of the Pūrṇamāseṣṭi, but only one for the Darśeṣṭi· The former being called upavasatha-day and later yajañiya-day· According to the atapatha Brāhmana the word 'upavasatha' means the day on which all the gods be taken themselves to the yajamānas house and abide by him.[8] Four priests, namely the Hotṛ, the Adhvaryh, the Brahman and the Āgnidhra are required in these sacrifices, and the mantras from the Ṛgveda and the Yajurveda are employed.[9] But the Vait·Sū. employes the mantras of the Atharva-Veda mostly, because the aim of the sūtrakāra is to establish the school of the Atharva-Veda in the field of Śrauta-Sacrifices· In his commentary on the Taittiriya–Saṁhitā Ācārya-Bhaṭṭa Bhāskara classifies the division of the different rites and performance related to the Darśpūrṇamāsa-Sacrifices on the basis of implication (viniyoga) of the Kaṇdikās of the first thirteen anuvakas of the first prapathaka as under. These thirteen anuvākas are related with the rites' the Driving away of the calves (vatsāpakaraṇam) the bringing of the sacred Kuśā-grass, (barhirāharaṇa), the Milking of the cow (go-dohana), the taking out of grains or other sacrificial materials (havirniravāpa), the pressing or beating the grains (vrihyāva-ghāta), the griding of grains (taindulapeṣaṇa), the placing of Postsherds (Kapālopadhāna), the preparing of sacrificial cake (purodāśanispādana), the construction of the vedi (vedikaraṇam), the Placing of oblations (ājya-grahaṇam) and seconderily the griding up of the yajmāna patni (patni-

samnahana), Placing of ladels and strewing of sacrificial-grass (idhma-samnahana) and the sprinkling of clarified butter upon the fire (Āghāra) and to placing apart the ladels etc. (srugvyūhana).[10]

But the description found in the Brāhmaṇas and the śraut Sūtras is vast and vivid. The main rites found in the śraut Sūtras are as follow ;

The Yajamāna, after performing the daily Agnihotra in the morning on the day of Pūrnamāsi sitting to the west of the Gārhapatya, holding Kuśā in his hand performs prāṇāyāma. After making the resolve (Saṁkalpa) he selects the four officiating priests. If the yajamana is a somyaji, he has to go through the Sakhaharana-ceremony only in Darsesti, and has to offer the Sāmnāya-offerings to Indra and Mahendra. The non-Somayāji (asomayajin) yajmāna performs the Barhirāharaṇa ceremony at first and does not perform the rites of Śākhāharaṇa and sannaya.[11] In the Idhmāharana performance, twenty-one samidhās of palāsa of Khadira tree are required out of which fifteen are meant for sāmidheni-verses, three are paridhīs, two for āghāras and one for anuyāja-offering.

After preparation of the vedi in the evening the Piṇdapitṛyajña is performed in the darśa-sacrifice but not in the Purṇamāsa-sacrifice. The Somayāji-yajamāna should perform the evening milking (Sāyambohaḥ). After the sāyam-dohan the Āgnidhra strews kuśā-grass around the fires. With the permission of the Brahmā, the praṇitā-waters are placed by to the north of the Āhavanīya on the Darbha-blades by the Adhvaryu. Then the Havirnirvāpa rite follows. The Adhvaryu places the śūrpa (शूर्प), the Agnihotrahavaṇi, the sphyā, the Kapālas, the Musala and ulukhal-a, dṛṣada and upala on the Vedi and performs the rite of Havis-pesaṇa. Afterwards the two cakes (Purodasas) are prepared from the floor of the rice for agni and Agnisoma and are baked in the Garhapatya-fire.

The Adhvaryu constructs the Vedi, to the west of the Ahavaniya. The size of the vedi according to the Sat.Bra. is 'four aratnis or 96 angulas in length.[13] According to the Kat.Sr.Su. the size is four aratnis on the west side and three on the east and three angulas deep.[12] He sets down the water for sprinkling, puts down the samidhas and Kusa grass on the vedi, cleans the Sruva and sruc ladle, and grides the yajmana-patni, with the cord and garments. Afterwards the Adhvaryu lays down three paridhi-woods of Palasa, Vikankataka, Karsmarya, Bilva, Khadir or udumbara, giving the preference according to the order [14]

After these preliminary rites the Adhvaryu gives a call to the Hotr to recite the Samidheni-verses. At the end of each samidheni-verse recited by the Hota, the Adhvaryu puts a samidha in the Ahavaniya-fire. After these verses the Hota recites the pravaras of the yajmana. The adhvaryu takes out a small quantity of ghrta in the Dhruva with spoon and offers the aghara-oblation to prajapati by powering out an unbroken line of ghrta crosswise, then he offers five Prayaja oblations following each offering "वसन्तं ऋतूनां ··· ग्रीष्मं ऋतूनां ··· वर्षां ऋतूनां ··· शरदं ऋतूनां ··· एवंहेमंतशिशिरौ ऋतूनां...respectively. After the Prayaja-offerings he follows the Ajyabhaga offerings to Agni and Soma. Then begins the 'Principal-Sacrifices'. In this Sacrifice the first Purodasa is offered to Agni, then an Ajya-oblation in a low voice to Agni and Soma and afterwards a second purodasa is offered to Agni and Soma, on the Purnamasa-Sacrifice. But on the Darsesti-Sacrifice the first Purodasa is offered to Agni, an ajya-offering is made to Agni and Soma both or to Vishnu alone. The second purodasa is offered to Indragni. If the yajmana is a Somayaji, he offers the Sannayya-oblations to Indra or Mahendra in the Darsesti-Sacrifice and offers two oblations of curd and milk. The non Somayaji yajamana can make Sannayya-offerings at his own will. The yajamana offers and swistakrt-oblation to Agni-Swistakrt. After that the officiating priests and the yajamana invoke the Ida and eat it.

The Adhvaryu deposits within the altar (Vedi) the Anvaharya-pacana (rice cooked over the Daksina-fire) and the yajamana offers that cooked rice to the officiating priests by way of Daksina. Then the Adhvaryu offers three Anuyaja-offerings followed by the utterance of 'vasat' by the Hota. While the Hota priests recites the Sukta-vaka, he puts the prastra on the Ahavaniya-fire and puts three paridhi woods on that fire. At that time Hota recites Samyuvaka and separates the ladles from each other. The yajamana offers five or eight Patni-Samyaja-offerings to Soma, Tvastr, the Godess and Agni grhapati in the Garhapetyafire silently. After that the minor rites are performed. These are :

An oblation in the Daksinagni, ungriding of the yajaman-patni, the throwing of the Kusa-grass into the Ahavaniya fire, etc. Then the yajamana takes three 'Visnu-steps' (Visnu-krama), puts fire-sticks (Samidhas) on the sacred fires and pray to them. In the last the yajamana arranges for feeding of the Brahmanas *i.e.* 'Brahamana-bhoja.'[15]

The Darsapurnamasa-sacrifices' as described in the Vaitana Srauta-Sutra

In keeping with the tradition of the Śrauta-Sūtras, the Vait.Śr Sū. describes the Darśapūrṇamāsa-Sacrifices in the beginning in first four chapters and regards these sacrifices as model (Prakṛti) for other iṣṭis. It generally mentions the name of the important rites of the Darśapūrṇamāsa and does not give full details as found in the other Śrauta-Sūtras. The Vait.Śr.Sū. mentions the Atharvana-mantras almost in every rites which are being pronounced by the Brahmā-priest at the performance of these rites. The use of almost all atharvan-mantras in the sacrifices shows the aim of the sūtra-text to establish the place of the Atharva-veda, in the realm of the Śrauta-Sacrifices. The other śrauta-Sūtras do not prescribe the recitation of these Atharvan-mantras, which are mentioned in the Vait.Śr.Sū. The addition of the recitation of the Atharvan-Mantras by the Brahmā-priest at the time of every rites in the special feature of the Vait.Śr.Sū.

In the beginning of the Darśpūrṇamāsa-Sacrifices the Vait.Sr.Sū. lays down the qualifications of a Brahmā-priest and specifies his special duties to pronounce appropriate mantras at the performance of the rite.[16]

At the time of offering of any special gift to the deities the Brahmā recites a mantra or a hymn.[17] Although the Vait.sr.Sū. follows the rules regarding the Srauta-Sacrifices of the Yajur-Veda and it contains many verses and formulas from different saṁhitās, but in the description of rituals it follows very closely the Katyayana-śr.Sū. In Vait.sr.Sū. 1.8 it is clearly mentioned that the authority for the deities (Devata) to whom the offerings and the mantras are to be dedicated, the sacrificial gift (Havi) which are to be offered and the sacrificial-fee (Dakṣiṇā), should be according to the yajur-veda.[18]

The description of these sacrifices in the Vait.Śr.Sū. is in a different style than the other Sr.Sutras. It simply mentions most of the rites with special duties of the Brahma priest. The Brahma, well-known of the A.V. takes his seat in the south and keeps silent.[19] He recites the mantras side by side. Whenever an offering is to be given or any rite is to be performed.[20] The sutrakara here gives a view-point regarding the recitation of mantra or hymn. According to Acharya Bhagli when the prescription of mantra is not found, the Brahma priest should utter an appropriate mantra having an indication of Sacrificial act to which the performance is related. But yuva kausika specifies the mantra (प्रजापते न त्वदेतान्य:···) Acharya Mantra's view is that the mantra should be according to the deity to whom the sacrificial gift is related. The Sūtrakāra holds the view of his teacher that the Brahmā should utter.[23]

Some Acharyas put together the mantras of the principal offering (Pradhana-Homa)[22] during the performance of the preliminary and final offering. Well-versed in the Atharva-

Veda, the Brahma makes the yajamana always to speak in Sanskrti language only.[23] When there is no mention of the fire by name, one should understand that the Ahavaniya-fire is reffered by the word "Agni".[24] The yajmāna follows the rules prescribed to the Brahmā regarding his coming-in and coming-out of the Vihāra and reservation of speeeh.[25]

The Agnidhra takes his seat in the north of the Ahavaniya-fire and performs his duties from there. When he holds 'Sphya' and 'Sammarjani' in his hand, stands keeping his face towards the south.[26] On every occasion he has to give the answer (pratyasravanam) in the words 'Astu srausat' in response to the words of the Brahma 'Om-srausat'.[27]

During the Darsesti-Sacrifice, on the previous day *i.e.* 'caturdasi' the yajamana takes the food which is permitted in the fasting (upavasa). He casts fuel-sticks (samidhas) into the Ahavaniya, Garhapatya and Daksina fires, three, four, and three respectively with the mantra, "mamagne varcah..."[28] He takes the vrata with the mantra "vratena tvam-vratapate"[29] and observes the rules regarding fasting etc. according to the Samhita-Vidhi.[30] The yajamana pronounces four mantras to ensure the favour of devatas beginning with "mamagne-varcah..."[31] and three mantras beginning with "sinivali prthustake..."[32] He recieves the favour of deti Sinivali on amavasya-day. On the day of Purnamasi he proceeds with the mantra, "anvadyahnah"...to gain the favour of the deti Anumati.

After having performed the morning Agnihotra on the amavasya, he worships the deti kuhu with two Atharvan mantras[33] and on the purnima-day he worships the deti Raka with the mantra "rakamaham .." and "Purnapas-cat ..."[34] The yajamana selects the Brahma priest reciting the mantra "भूपते भुवनपते भुवांपते महतोभूतत्यपते ब्रह्माणं त्वा वृणीमहे।"[35] The selected priest Brahma murmurs the mantra "aham Bhupatih..."[36] standing near the Ahavaniya fire.

The Vait.Sū 1.19[37] prescribes certain rites beginning with the act of 'acamana' with jiva etc. and ending with 'prapadan'....The details of these rites not mentioned but referred here are to be taken from the Kau.Su., where they have been given in full.[38] Traditional commentator Somaditya translates this Sutra as 'samhita vidhivad bhavati'. The Brahma moves towards the north of the Ahavaniya fire and to the south of Garhapatya and Daksina fires, looks at his seat and pronounces the mantra 'ahe daidhisavya...'[39] at that time and then looks to the horizon where the heaven meets with the earth.[40]

Adhvaryu asks the Brahma "O Brahman ! shall I bring the water ?" The Brahma grants the approval to bring the water by saying 'tatra pranaya yajnam devata vardhaya tvam'. On every occasion he 'the Brahma' grants permission in the same manner.[41] When the pranita waters are brought on the vedi the Brahma restrains his speech till the invocation of the Haviskrt by the Adhvaryu to prepare the oblation-material.[42] If the Brahma speaks anything other than prescribed or he brakes the vow of silence, he should whisper the mantra from visnu-Sukta [43] The Agnidhra sweeps off all around over the Vedi after putting the 'anvaharya-rice' into the fire, and throws the swept grass and dust into the utkara. When the dust of 'stambayajus' has been thrown off by the Adhvaryu for the second time the Agnidhra presses the dust pulled into the utkara by means of his hand with the palm turned upwards with 'araro divam ma paptah.[44]

The Brahma follows with the mantra 'brhaspate parigrhana'[45] the work of enclosing of the vedi (Vedi-parigrahana) with asasana saumanasam...,[46] the rite of griding of the yajamana-patni (patni-sannahan) with ghrtam te agne...,[47] the rite of pouring out the ghrt (ajya-nirupana) with 'paristrnihi...'[48] the rite of strewing of kusa-grass (Vediparistrnan), with 'yasyam vrksah'...[49] The rite of storing up of the paridhi-wood into the Ahavniya-fire and follows the rite of laying down of

Prastra (prastara-sthapana) upon the vidhrti with the mantra 'ṛsinam prastarosi...'[50]

When the sacrificial oblations have been arranged on the Vedi the Brahma offers at first the preliminary offerings (purastadhoma) prescribed in the Kaus Su.,[51] then the sacrificial offerings specially suitable for 'abhicara-rite'[52] and finally the 'samsthita-homa' oblations.[53] The Brahma recites the Samidheni-mantras beginning with 'agnermanve'...[54] and he prescribes 'Prajapatya-aghara' with 'prajapate-natvadeta...[56] The Adhvaryu orders the Agnidhra to clean the paridhi-woods and the Ahavaniya-fire.[55] The Agnidhra after putting the sammarjani in between the Ahavaniya-fire and the sphya, cleans the paridhi-woods, at first the middle, next the southern and at the end, the northern, each for three times with kusa-sammarjani. At that time he pronounces the mantra 'agne vajajit vajam tva sarisyantam ..' with the same sammarjani he fans the fire towards himself with the mantra 'vajam tvagne...'[57] The Brahma follows the 'Aindra-Aghara' with the mantra 'indremam...'[58] After the selection of the Hota-priest, the Brahma asks the yajamana to pronounce three atharvan-mantras beginning with 'devah pitarah'. He (the Brahma) follows every prayaja offering with 'grismo hemantah'[59] and follows with 'aham jajana...'[60] the ajyabhaga-offerings.[61] On the occasion of the offering of purodasa to Indra in Pradhana-homa of Purnamasesti the Brahma recites the mantra 'yenemdraya'[62] and on the occasion of the offering of purodasa to Indragni in the 'pradhana-homa' of Darsesti-Sacrifice he recites, 'mavanim ma vacam...'[63] If the yajamana offers Sannaya-offerings to Indra and Mahendra the Brahma recites the mantra 'indremam...'[64] and 'tvamindras tvam Mahendrah'... respectively.[65]

On the Purnamasesti after the 'upamsu-yaja', which is related to the Agni-Soma and is performed between the Agni and the Agni-Soma Sacrifices. The Brahma recites mantra on the occasion of the upamsu-yaja offerings to Agni-Soma

with 'asmaiksatram...'.[66] The upamsu-oblations are not being offered on the Darsesti-sacrifice as a rule.[67] The Brahma follows the 'a devanam...'[68] the oblations to swistakrt-Agni. He controls his speech after the swistkrt offerings until the beginning of the anuyaja-offerings, for which he gives the permisssion.[69] The Adhvarya places the Prasitra, of the size of barley, (yavamatram) in the sthali, before the Brahma, the ghrta should be spread out in the bottom and over the prasitra the Brahma looks at the prasitra with 'tatsuryasya tva...[70] and takes it with' देवस्य त्वा सवितुः प्रसवे श्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां आददे · · ·[71] He moves away the kusa-grass on the Vedi with 'prthivyas tva nabhau sadayami . '[72], places the sthali there with its handle turned towards the east and then he picks up the prasitra with the help of his thumb and the ring finger and without touching with the teeth he eats it with 'अग्नेष्ट्वास्येन, आत्मन्नात्मन्नात्मान मे मा हिंसीः' स्वाहा.[73] After eating of the Prasitra, he pronounces 'यो ग्निर्नृमणा नाम ब्राह्मणेषु प्रविष्टस्तस्मिन् एतत् सुहुतमस्तु प्राशित्र तन्मा मा हिंसीत् परमे व्योमन् इति ।[74] "प्राशितं प्राशित्रम् अनुमन्त्रयते" After taking acamana the Brahma performs the rite of angasparsa with 'vangmasan...[75] When the Adhvaryu invokes the 'Ida' the Brahma follows with 'idaivasman...'[76] Then the Adhvaryu puts on the hands of the Agnidhra, the share of ida.' in six cuttings and the Agnidhra eats with 'Prthivyah tva datra prasna....[77] The yajamana and the priests take their share of Ida with 'upa tva deva...[78] and eat with indra girbhih...[79], and all the priests sprinkle water on the yajamana and the yajamana on the priests with the help of two pavitries from the hotrcamasa, with three Atharvan-mantras[80] beginning with 'apodivya...'[81] The yajamana looking over the Anvaharya, which is placed over the vedi for Daksina, pronounces the mantra from the Gopatha Brahmana 'praja-paterbhago ..'[82] and the hands over the anvaharya to the priests as the sacrificial-gift (daksina). The priests receive it with 'ka idam...' etc. This rite is already described in kau.Su.[83] The Agnidhra called by the Adhvaryu saying "agnim agnit sammrdhi" puts a fire-stick (samidha) with 'edho si...[84] in the Ahavaniya-fire and cleans the Paridhi-woods once with 'agne

vajajid vajam tva...[85] and brushes up the Ahavaniya-fire towards east with 'vajam tvagne ...[86] The Brahma follows the anuyaja-offerings with manojyotirjusatam...[87], the vasatkara-home with 'ye deva divi...'[88] and the rite of separating of the two srucas with 'nudasva kama...'.[89] When the Adhvaryu throws the prastra in to the Ahavniya-fire the Brahma utters 'sam barhi...'[90] and follows the 'Samsrava-homa with 'samsrava bhagah...'.[91] During the four Patnisamyaja-offerings, the Brahma follows every offering according to the deti with four Atharvan-mantras.[92] On the occasion of three offerings in Daksina-fire the Brahma follows the third oblation with 'ulukhale musale...'.[93] The Agnidhra throws the sammarjani into the Ahavaniya-fire with 'yo agnau ..'.[94] The Brahma follows with three Atharvan-mantras,[95] the rite of detaching the mekhala of the yajaman-patni and opens the tie of the Veda with the help of veda with 'Vedah Swastih'.[96] He offers the Samsthita-homa oblations after samista-yajus with six mantras beginning with 'yanavahah'[97] and ending with 'manasaspate'[98] and follows the rite of pouring down Pranita-waters with 'Sasrusih'.[99]

The Brahma gives the blessings to the yajamana with 'yesam prayajan...'.[100] After eating his share of sacrificial cake (purodasa), with 'yadannam'.[101] He recites 'devasavitarctatte praha'.[102] The yajamana washes his hands with pranita-water given by the Adhvaryu and washes his mouth simultaneously with recital of the mantra 'sam varcasa...'.[103] Standing between the Garhapatya and the Daksina-fires. He performs the rites already prescribed in the samhita-vidhi,[104] starting from taking three 'Visnu' steps and ending with looking in the east.[105] He worships the Garhapatya-fire with the mantra of Kau.Su. 'agnegrhapateh...'.[106] Stepping forward towards the Ahavaniya-fire, with 'yasyorusu',[107] he offers some oblations with 'pranapanau...'[108] and 'Ojosi...'[109] as prescribed in the samhita-vidhi.[110] The yajamana worships the Ahavaniya-fire with two mantras and eats his share of sacrificial cake (Purodasa) with 'sam yajmaparirasisa.[111]

The yajamana places the 'Vratavisarjani-samidha' into the Ahavaniya-fire with 'Vratani vratapataye .[112] Even without the performance of the sacrifices one can achieve success which is indicated even by the two slokas...[113] :

प्रवर्ग्यो याजमानानि पत्नीमन्त्राश्च तत्त्रयम् ।
अङ्गयम् च अङ्गे भवत्यृते वैभ्यो पसिद्धयति ॥
प्रवर्ग्याच्छौर्यमाप्नोति याजमानेन चाशिष्यः ।
पत्नीमन्त्रैः प्रजामायुस्तत्मास्तेनैव सिद्धयति ॥

The three rites namely Pravargya, yajamana-mantra and the mantras of the yajaman patni, form the unsubstantial part of the sacrifices; success may be achieved even without them. He derives heroism (Sauryam) from the Pravargya, the fulfilment of the desires from the activities of the yajamana and long life and postenty form the mantras recited by the yajamana-patni. The sacrifices therefore become complete only by going through each of them.

The Darsapurnamasa-sacrifices are to be performed for thirty years,[114] while the Daksayana-sacrifice for fifteen years.[115] In Daksayana-Sacrifice the Purnamasa sacrifice is to be performed first on the dap of 'Purnamasi' and the same should be continue on the following day,[116] likewise the Darsesti-sacrifice is to be performed on the day of the 'amavasya,[117] and on the day following, or the Daksayana-sacrifice may continue even for a year.[118]

REFERENCES

1. An isti means a sacrifice in which the yajaman employs four priests.

2. अग्न्याधेयमग्निहोत्रं दर्शपूर्णमासावाग्रयणं चातुर्मास्यानि निरूढ़ पशुबन्धः सौत्रामणीति सप्त हविर्यज्ञ संस्थाः । गौ० सू० 1.8.20

   का० श्रौ० सू० 8.17

3. तासां हविर्यज्ञसंस्थानामग्नाधेयमग्निहोत्रं दर्शपूर्णमासौ चातुर्मास्यानि पशुबन्धः सौत्रामणी पाकयज्ञ इति । ला० श्रौ० सू० 5.4.23

अथ हविर्यज्ञ संस्थाः । अग्न्याधेयमग्निहोत्रं दर्शपूर्णमासावाग्रयणं चातुर्मास्यानि दाक्षायण यज्ञ कौण्डपायिन्य इति । द्रा. श्रौ. सू. 14.4

4. प्रकर्षेणाह. गोपदेशो यत्र क्रियते सा प्रकृतिः । कृत्स्नाह. गविष्यत्वमुपदेशस्य प्रकर्षः । विकृतिषु तु विशेषांगोपदेश एव क्रियते । अङ्गान्तराणि तु प्रकृतेरतिदिश्यन्ते ।

Sāyaṇa. in the Introduction to his Comm. the Taitti. S. iii.

5. The Śrauta-Sūtras of Baudhāyana, Bhāradwāja, Āpastamba, Satyāṣadha, Mānava, Vārāha, Kātyāyana, Āśvalāyana,Sānkhāyana and Vaitāna also.

6. यावज्जीवं दर्शपूर्णमासाभ्यांयजेत् । ताभ्यां यावज्जीवं यजेत् त्रिंशतं वा वर्षाणि । जीर्णो वा विरमेत । आ. श्रौ. सू. 3.14.11-13 ; श. ब्रा. 11.1.2.13

7. यतो नदृश्यते सूर्यसहभावादतो "अमावस्यदन्यतरस्याम्-पा० अष्टा० 3.1.122" इति पाणिनिस्मृत्या पि च सह वसतश्चन्द्रकौवस्मिन्निति स्वमावास्या शब्दस्तथा च सूर्येणव दृश्यते नान्येनेति दर्शशब्दो व्याख्यातः । शस्यापाद्द श्रौतसूत्र, वैजयन्ती (1.1)

8. इवो यागार्थं अग्निसमीपे नियमविशष्टो वास उपवासः, यष्टव्यानां देवतानां योग्निसमीपे वासः स उपवसथस्तत्संबंध्यहरौपवसथमन्वाधानमिति यावत् । शतपथ ब्राह्मण—1.1.7

9. In case of the sacrifices described in all the Śrauta-Sūtras other than the vaitāna-Śrauta-Sūtra.

10. ये दर्शपूर्णमासाङ्ग गमन्त्रा एते समासतः । इषेत्वाद्यनुवाकेषु त्रयोदशसु वर्णिताः ॥ वत्सापकरणं बर्हिर्दोहो निर्वापकण्डने । पेषणं च कपालानि पुरोडाशश्च वेदिका आज्य ग्रहेध्म संनाह्यावाधारोपरिसन्त्रके । इत्युक्ता अनुवाकार्थाः प्रतिमन्त्रं-क्रियोच्यते ॥ भट्ट भास्कर भाष्य, तै० सं० 1.1.1

11. यद्य वै न संनयति बर्हिः प्रतिपदेव । बौ. श्रौ. सू. 1.1

12. Sat.Bra. 1.6 p. 145

13. Kat.Sr.Su. 2.6.2.10

14. परिधीन्यरिदधात्याद्रनिकवृक्षीयान् बाहुमात्रान् पालाशवैकंङ. कतकाष्मंर्यबैल्वान्पूर्वालाभे पूर्वालाभ उत्तरान् खादिरूद्धम्बरान्वा।
का० श्रौ० सू० 2.8.1

15. This description is adopted unanimously in all the Brahmanas, Śrauta Sūtras and other ritual texts dealing the Darsapurnamasa-Sacrifices.

16. ब्रह्मा कर्माणि ब्रह्मवेदविद दक्षिणतो विधिवद् उपविशति वाग्यतः।
वै० सू० 1.1

17. होमानादिष्टान् अनुमन्त्रयते । वै० सू० 1.2

18. देवता हविर्दक्षिणा यजुर्वेदात् । वै० सू० 1.8

19. दक्षिणतो विधिवत् उपविशति वाग्यतः । वै० सू० 1.1

20. वै० सू० 1.2

21. मन्त्रा नादेशे लिङ. गवतेति भागलिः। "प्रजापते न त्वदेतान्यन्यः"... (अ० 7, 85/80/3) इति युवा कौशिकः। यथादेवमिति माठरः। ओं भूर्भुवः स्वर्जनदोड्म् इत्याचार्याः। वै० सू० 1.3

22. प्रधानहोममन्त्रान् पुरस्ताद्धोमसंस्थितहोमेष्वावपन्त्येके । वै० सू० 1.4

23. वाचयति यजमानं भृग्वङ्ि. गरोविदा संस्कृतम् वै० सू० 1.5

24. अग्निराहवनीयः । वै० सू० 1.6

25. संचरवाग्यमौ ब्रह्मवद्यजमानस्य । वै० सू० 1.7

26. आग्नीध्रस्योत्तरतः उपाचारः । स्फ्यसंमार्गपाणेस्तिष्ठतो दक्षिणामुखस्य । वै० सू० 1.9

27. "यथास्वरम्" अस्तु श्रौड्षद् इति प्रत्याश्रावणम् । वै० सू० 1.10

28. यजमानो मावास्यायां पूर्वेंपुरूपवत्स्यद्भक्तमश्नाप्यपरान्हे ।
वै० सू० 1.11

29. आहवनीयगार्हपत्यदक्षिणाग्निषु ममाग्ने वर्चः । (अ 5.3.1) इति समिधोन्वदधाति विभागम् । वै० सू० 1.12

30. व्रतुमुपैति—व्रतेन त्वं व्रतपते (अ 7.78.4) इति । अनशनमित्यादि ।
वै० सू० 1.13

31. अनशनं ब्रह्मचर्यं च भूमौ शुचिरग्निमुपशेते सुगन्धिः । कौ. सू. 73.10

32. अ० 5.3.1-4; अ० 7.48

33. अ० 7.49; 7.84

34. वै० सू० 1.16; अ० 7.50; 7.75.

35. जीवाभिराचम्येत्यादि प्रपदनान्तम् । वै० सू० 1.19

36. व्रतं त्वा सत्येन परिसिंचामि जातवेद इति सह हविर्भिः पर्युक्ष्य जीवाभिराधम्योपोत्याय वेद प्रपदिभः प्रपद्यत ओं प्रपद्ये भूः प्रपद्ये भुवः प्रपद्ये स्वः प्रपद्ये जमप्र जनत्प्रपद्य इति । कौ० सू० 3.4-5

37. तै० सं० 3.2.4.4

38. उत्तरतो ग्नेर्ददिक्षणतो परागिनभ्यां. . . आद्यावा पृथिव्योः समीक्षणात् ।
वै० सू० 1.20

39. तै० सं० 3.2.4.4.

40. उत्तरतो ग्नेर्दक्षिणतो परागिनभ्यां. . . आद्यावा पृथिव्योः समीक्षणात् ।
वै० सू० 1.20

41. यत्र विजानाति—"ब्रह्मन्नपः प्रणेष्यामिति तत्र प्रणय यज्ञं देवता वर्धय त्वम् ।...ओं भूर्भवः स्वर्जनद्यों प्रणय इति यथास्वरम् अनुजानाति । एवं सर्वत्रअनुज्ञापदम् आद्यन्तयोः । वै० सू० 2.1

42. प्रणीतासु प्रणीयमानासु वाद्यं यच्छत्या हविष्कृत उद्वादनात् ।
वै० सू० 2.2

43. यदि वदेत वैष्णवीं जपेत । वै० सू० 2.3

44. आग्नीध्रो न्वाहार्याधिश्रयणाद वेदि परिसमुह्योत्करदेशे निदधाति । स्तम्मयजुषो द्वितीयपुरीषे प्रहृते वस्तभ्नाति च अररो दिवं मा तप्तः । (मा० 1.26) इति । वै० सू० 2.4

45. Vai.Su. 2.5; Kau.Su. 137.11

46. A.V. 14.1.42 Vait.Su. 2.6

47. A.V. 7.87.6

48. A.V. 7.104; Vait.Su. 2·7

49. A.V. 12.1.27; Vait.Su. 2.8

50. A.V. 16.2.6; Vait.Su. 2.9

51. कौ० सू० 3.16.17

52. कौ० सू० 47.8.10

53. आसादितेषु हविः षूक्तान् पुरस्ताद्धोमान् जुहोति । आभिचारेष्वाभिचारिकान् संस्थितहोमांश्च । वै० सू० 2.10

Note – The word 'Uktam' here means already said in the Kau.Su.

54. अ० 4.23

55. अ० 7.80.3

56. अग्नीत् परिधींश्चाग्निं च त्रिस्: संमृड.ढि इति प्रेषित आग्नीध्रः स्फयम् अग्निं च संमार्गम् अन्तरा कृत्वा परिधीन् मध्यमदाक्षिणोत्तरान् त्रिसि: संमार्ष्टि । वै०सू० 2.13 (क)

57. Vait.Su. 2.13

58. A.V. 6.5.2

59. A.V. 6.123.3-5

60. A.V. 6.53.2

61. A.V. 6.61.3

62. Vait.Su. 2.16-17

63. A.V. 1.9.3

64. A.V. 5.7.6; 6.5.2

65. Vait.Su. 3.3; A.V. 17.1.18

66. पौर्णमास्यां अग्नेयाग्नीषोमीयावन्तरोपांशुयाजम् अग्निश्रोमीयम् अस्मै क्षत्रम् (अ० 6, 54, 2) इति । वै० सू० 3.4 (क)

67. ना मावास्याम् अविधानात् । वै०सू० (ख)

68. अ० 19.50.3

69. इष्टे स्विष्टकृति वाचं यच्छत्या नुयाजानां प्रसवात् । वै० सू० 3.6

70. प्राशित्रं यवमात्रंम् अधस्ताद् उपरिष्ठादवा अभिधारितम् अग्रेणाध्वर्युः परिहरति । वै०सू० 3.7

71. गो० ब्रा० 2.1.2 एवं कौ० सू० 91.2

72. मा० सं० 2.11 एव कौ० सू० 2.2

73. Kau.Su. 65.14

74. Kau.Su. 65.15

75. Vait.Su. 3.13-14 मातल्यादिभः मार्जयित्वा प्राणान् संस्पृशते ।

76. A.V. 7.28.1

77. Vait.Su. 3.16 इतीडाम् उपहूयमानाम् अनुमन्त्रयते ।

78. A.V. 7.115.3

79. A.V. 7.110.4

80. A.V. 7.94.1-3

81. Vait.Su. 3.17

82. G.B. 2.1.7

83. Vait.Su. 3.20

84. Kau.Su. 45.17

85. A.V. 7.94.4 इति समिद्वत्या समिधम् आधाय . . . समाप्टि ।
वै० सू० 4.1

86. Ma-Sam. 2.14

87. Ma-Sam. 2.14; G.B. 2.1.4

88. Vait. 4.4 (इत्यनुवषदकारम्)

89. A.V. 9.2.4; इति सूचौ विप्रणुद्यमाने अनुमन्त्रयने । वै० सू० 4.5

90. A.V. 7.103

91. Kau.Su. 6.9

92. A.V. 7.18.2; 6.53.3; 9.7.6; 2.2.45, Vait.Su. 4.8.

93. A.V. 10.9.26; Vait.Su. 4.9 (B)

94. A.V. 7.92.1; आग्नीध्रः संमार्गम् अग्नौ प्रहरति । वै० सू० 4.10

95. A.V. 7.83.1; 14.1.57; 14.1.19

96. A.V. 7.29.28 इति पत्निं योक्त्रेण विमुच्यमानाम् अनुमन्त्रयते ।
वै० सू० 4.11

97. A.V. 7.97.3-8

98. Vait.Su. 4.13 (समिष्टयजुषः) (इति षडभिः संस्थितहोमान् जुहोति)
प्रणीताविमुच्यमानाः ससृषीः इत्यनुमन्त्रयते । वै० सू० 4.14

99. A.V. 6.23

100. A.V. 1.30.4

101. A.V. 6.71

102. Vait.Su. 4.16

103. A.V. 6.53.3; Vait.Su. (यजमान उदपात्रे जलावासिक्ते इति मुखं विमार्ष्टि) ।

104. Kau.Su. 6.14.16

105. अन्तरेणा पराग्नि दक्षिणेना ग्निं विष्क्रमादीक्षणान्तम् । वै. सू. 4.18

106. Kau.Su. 54.12 इति गार्हपत्यम् उपतिष्ठते । वै. सू. 4.19

107. A.V. 7.26.3

108. A.V. 2.16

109. A.V. 2.17; Vait.Su. 4.20

110. Kau.Su. 54.12 (इत्याबहनीयम् अभिव्रज्य . . . इत्युक्तम् । वै० सू० 4.20)

111. Kau.Su. 87.13; Ma.Sam. 6.10

112. Kau.Su. 42.17 इति व्रत विसर्जनीम् आदधाति । वै० सू० 4.22

113. एतस्माद याजमानाद ऋते पसिद्धिः । तदपि श्लोकौ वदतः—
इति—ब्राह्मणपठितौ श्लोकावभिवदतः । सोमादित्यभाष्य ।
वै० सू० 4.23

114. दर्शपौर्णमासौ त्रिंशतं वर्षाणि (क) ।

115. पंचदश दाक्षायणयज्ञः । वै. सू. 4.24 (ख)

116. पौर्णमास्यां पौर्णमासम् अपरेद्युश्च । वै. सू. 4.25 (क)

117. एवम् अमाकास्यायाम् । वै. सू. 4.25 (ख)

118. संवत्सरं वा । वै. सू. 4.26

5

Agnyādheya-Sacrifice

General Introduction

Agnyādheya-Sacrifice, which is also called as Agnyādhāna-Sacrifice is one of the most important sacrifices and occupies the first place among all the seven Haviryajñas.[1] It is aṅ iṣṭi, which is performed by a yajāmana and his wife with the help of four priests, namely Adhvaryu, Āgnidhra, Hotā and Brahmā. Ācārya Nārāyaṇa in his introduction to the Āśvalāyana-Śrauta-Sūtra describes the Agnyādheya as "The placing of burning-coals for lightning the Gārhapatya and other fires, at a particular time and place, by a particular person accompanied by certain specific mantras.[2] The Brāhmaṇa, the kṣatrīya, and the vaiśyas, the Rathakāras and some others are entitled to set up the sacred fires. Vasant for a Brāhmaṇa, Grīṣma for a Kṣatṛya, Śarad for a Vaiśya and Varṣāḥ for a Rathkāra is the proper season for the performance of this sacrifice.

The yajamāna brings home two Araṇiwoods of an aśvattha tree grown in a Śami tree, under the guidance of Adhvaryu who recites the mantra 'Yo aśvatthaḥ śamīgarbhaḥ.[3] He prepares the Araṇi-woods and procures other necessary

material several days before the actual setting up of the sacred fires.[4] The yajamāna selects a proper place for worship (Devayajana) and prepares five holes for the fires and constructs Mahāvedi. On the upavastha day, he performs the act of taking bath, purification, sipping of water (ācamana) sprinkling of water and the anouncement of Puṇyahārivacana. He then takes his seat along with his wife on the dargbh darbhas and pronounces his will to set up the sacred fires formally selects the four priests and honours them by offering Madhuparka. In the afternoon, he kindles the Brahmaudanika fire and cooks the Brahmaudana.[5] From the cooked bramaudana he takes some quantity in a spoon and offers it in to the fire, and the remaining brahmaudana to the priests after pouring plenty of ghṛt in it. The yajamāna then offers three samidhās in the fire, and he performs Gopitra-yajña. He remains awken whole the night putting the fuel-sticks (samidhās) in the Brahmaudanik-fire.[6]

In the morning the Adhvaryu heats the two arani-woods on the fire and hands over these woods to the yajamana. He receives the arani-woods and invokes them with the prescribed mantras. The Adhvaryu then arranges the materials for the sacred-fires according to the rules.

When the first rays of the sun spread in the sky, the rite of churning-out of the fire (Agnimanthan) is performed. The fire produced by the churning is invoked by the Adhvaryu and the yajamāna[7] Then the yajamāna presents a cow to the Adhvaryu which he accepts. When the 'Rathantara and the yajanayajnīya-Sāman are being chanted, the Adhvaryu establishes the Gārhapatya-fire on the sambhāras and strews darbhas around it.[8] He lights some fire-sticks from the Gārhapatya-fire and formally sets up the Āhavanīya fire after getting the material (placed) on the Āhavanīya fire-place crossed by the horse.[9] The fire for setting up the Dakṣiṇāgni, is taken from the house of the richest person of the city or the village, as the case may be, belonging to any of the four Varṇas or it may be produced by manthan.[10] The Sabhyā

and the Āvaśthya fires are established from the domestic or the Āhavaniya-fire. The Adhvaryu puts three samidhās of the prescribed tree smeared with ghṛta followed by 'Pūrṇāhuti'[11] and one offering to Agni. Then the yajamāna distributes 'Dakṣiṇā' among the priests according to his economic condition and status. After setting up the sacred fires, the yajamāna keeps some specific observances for a specific period.[12] If the yajamāna is a Kṣatriya, he plays the game of dice (द्यूत)।

Punarādheya Sacrifice

The 'Punarādheya' *i.e.* the renewing of the fires or the second setting up of the sacred fires, takes place when it appears that the sacred-fires set up in the Agnyādheya-Sacrifice have not brought good fortune to the yajamāna, or any mishappening takes place after the Agnyādheya. Or the yajamāna dissolves the fires due to some unavoidable circumstances within a year. The yajamāna can re-establish the fires at a proper time and season in the same manner as adopted in the Agnyādheya,[13] with a few modifications. According to Jaimini,[14] the Punarādheya is a prāyaścitda, only when the Gārhapatya and the Āhavanīyas-fires have been discontinued.

The re-establishing or renewing of the sacred-fire takes place in the punarvaśu nakṣatra of the rainy-season in the mid day. The bunch of 'darbha-grass' is used instead of 'muñja-grass'. Oblations of 'aṣṭakapāla-purodāśa to Agni, ekādaśakapāla-purodāśa to Agni-viṣṇu and pañcha-kapāla-purodāśa to Agni-soma are offered in addition to the offerings Agnyādheya. The priests are given Dakṣiṇā again for the Punarādheya Sacrifice.

There is a provision of setting up the sacred-fires even for the third time called 'Tṛtīyādhāna'. A person whose sacred fire are stolen, or whose samidhās are last, can set up

the sacred fires, after one year in the manner of original setting-up the sacred-fires "Agnyādheya."[15]

The Agnyādheya-Sacrifice, as Prescribed in the Vait.Śr.Sū.

The Agnyādheya-Sacrifice is found described in the Vaitāna-śr.Sū. at number two in the fifth and the sixth kandikās of the second chapter (adhyāya). Following the śrauta-sūtras of the other schools, the Vait śr.Sū. explains the proper seasons and time for the establishment of the sacred fires namely by Āhavaniya, the Gārhapatya and the Dakṣiṇā, in the very beginning. It says that the Agnyādheya-sacrifice is performed by a Brāhmaṇa, Kṣatrīya, and Vaiśya in the spring, summer and rainy seasons respectively.[16] As regards the appropriate time as to when the fires are to be established, the Vait śr.Sū. merely mentions three festive occasions (parvas) without specifying them. He omits the names by mentioning that these have already been stated. Here perhaps he refers to some other text as these have never been specified earlier on the Vait.śr.Sū. As pointed out by the commentator the reference is perhaps to the Kau.Sū. (94.7) where three festive occasions are mentioned as Purṇamāsi, Amāvasya and any other auspicious constellation.[17] In case of difficulty, the fires can be established at any time and season provided the faith does not desert him.[18] As to the rightful persons of establishing the fire, the śrauta-sūtras of Baudhāyana, Bhārdwaja and Āśvalāyana include 'rathakāra' also apart from the above three varṇas. Rainy season mentioned for the Rathakāra and autumn season for the vaiśyas by Baudhāyana and Bhārdwāja and the reverse order by Āśvalāyana and śāṁkhāyana-śrauta Sūtras.[19] The Vaitāna and other śrauta-sūtras mention only the three varṇas *i.e.* Brāhmaṇa, Kṣatriya and Vaiśya.

The Agnyādheya-sacrifice is preceded by the Brahmaudana-rite, the details of which are left by the Vait.Śr.Sūtra saying that these have already been given. Here also the reference is perhaps for the Kau.Śr.Sū. according to which a

person designated of setting up the sacred fire should establish the Brahmaudanika fire, a year before the day fixed up for the establishment of the fires, or he should establish it a day before or according to his wishes, any prior to the day fixed up for the same rite.[20]

The yajamāna makes the arrangements for the seating of the selected priests Brahmā, Hotā, Adhvaryu and Āgnidhra, near the Brahmaudana or the Brahmaudana should be brought over to the priest and is presented to them after consecreting it by certain mantras.[21] The yajamāna, who has got the privilege to establish the fires, holds two Arani-woods and Brahmā makes him to recite two ślokas *i.e.* Yo aśvatthaḥ śamigarbhaḥ...and jātavedo bhuvanasya yadreta iha siñca... (Vait.Sū. 5.7)[22] speaking nothing worldly, the yajamāna, his wife and the priests take the vow of silence and pass the whole night or the later part of the night sleeplessly.[23] If the yajamāna and others fall asleep the Brahmā awakens them with the Atharvan sūkta beginning with 'Bṛhaspateśavitaḥ...'[24] (A.V. 7.17). He prepares the pacificatory-waters (śāntyudakam) at the day break, with the help of Ātharvaṇa-materias such as city etc. as also the Angirasa-materials such as kapu, viparvā, rodākā vṛkkāvati, nāḍā and nirdahanti.[25]

Before or after sunrise the yajamāna be sprinkles the horse, whose foot-prints are to be taken at the Āhavanīya fire-place with these waters. In the same way he appears the sacrificial-fire.[26] The rites beginning with employing of lumps of mud up to the worship of the fires,[27] are to be performed according to the Kau.Sū. as". The Brahamā spreads the powder of a clod taken from the field and dust from an aunt hill, over the ground, smears it with cow-dung, spreads sand (sikata) over it, sprinkles it with water and prepares the first place. He again sprinkles it and places it to its rear a wooden chip called 'abhimanthan'. He spreads the hair of ox, horse, goat and male sheep and also grains of rice and barley over the ground, spreads the dry cow-dung and darbhas over it and

places the lower kindling wood (adharā-araṇi) which has its notch pointing towards the west. With 'āyur asi...' he joins the pin to the upper kindling wood (uttarārṇi) with its lower side, and invokes the vaiśvānara-fire with Ātharvaṇ-mantras (A.V. 7.65.1). The eldest son churns the fire thrice by posting himself at the right-side of the fire-place.[28]

The Vait.Śr.Sū. 5-13 presents the view point perhaps of his teacher by using the word Acaryah in plural which according to Somāditya is meant for the teacher like Gargya etc. (gargyādayaḥ ācaryah); that one should hold up the fire with 'yātvā kṛudhah ..' (A.V. 12.2.3) upto the jurisdiction of the Āhavanīya and Gārhapatya fire-places.[29] The Brahmā follows the rite of churning the fire (agni-manthan) with four mantras beginning with 'purisyōsi visvambhara...' and ending with 'tamu tva pathyā...raṇe'.[30] When the fire appears from the 'araṇi-woods by churning he follows with 'jātaṁ sujātam jātavedasam...' (A.V. 4.23.4) placing a piece of gold between him and the fire thus appeared, inhales it by nose or mouth with the mantra, 'mayyagre...' (A.V. 7.87.2).[31]

The Brahmā follows the Adhvaryu when he makes the horse to put its feet in the line of Āhavanīya fire-place with' sam adhvarāya...(A.V. 3.16.6).[32] When the fire is carried by a chariot towards the fire-place, the Brahmā makes the Adhvaryu to recite five mantras (who gets hold of the horse from behind), to recite five mantras beginning with 'yad akrandah prathamaṁ jāyamānaḥ' and ending with 'abhitiṣṭha prtanyataḥ...'.[33] The Brahmā recites the mantra vyākaromi...' (A.V. 12.2.32), when the Āhavanīya and Dakṣiṇā fires are carried from the Gārhapatya fire and worship the fire, set up in the Āhavanīya fire place with three mantras *i.e.* A.V. 6.31.1-3.[34] The Dakṣiṇā-fire may be set up by means of churning or may be taken from outside.[35] The sabhyā-fire and the āvasthya-fire are to be borrowed from the Āhavanīya fire or one should set up Sabhyā-fire taken from the Āhavaniya-fire and Āvastha from the Sabhyā.[36] The Sābhyā is intended

for the 'Sabhā' and the Āvasthya for the house.[37] The yajamāna gives to the Brahmā the horse, the chariot, the cow (from whose milk the Brahmaudana is prepared) and gold as Daksiṇā.[38] The Brahmā appeases the horse meant for dakṣiṇā with the mantra 'Agniṁ tvāhu vaiśvānaraṁ...sano...vayaṁ tava',[39] and excepts the horse with reciting the five mantras beginning with 'yadakranda...'.[40] He offers an oblation of ājya on the chariot with 'Indrasyaujo marutaṁ anīkaṁ'.[41] After the oblation, he sits on the same chariot with 'vanaspate viḍvaṅga...'.[42] After seating on the chariot he follows the Pūrṇahoma-rite, performed by the yajamāna with two mantras.[43] The Brahmā gives to the Adhvaryu the 'Akṣa' poured with ajya for the game,[44] reciting the 'Akṣa-Sūka'.[45] He follows the Iṣties related to Agnyādheya, first offering of aṣṭakapāla-purodāśa to Pavamāna-Agni with 'pavamānaḥ punātu...', second to Pāvaka-Agni with tveśaste...' third to Śuchi-Agni with 'agni rākṣāṅsi...' and caru to Aditi with aditirdyāṁ.' respectively.[46]

Then the yajamāna observes fast for twelve days as already described in the Saṁhitā-vidhi,[47] he observes the celebacy and sleeps near the fires in the yajaśālā on the ground.[48]

The Punarādhey-Sacrifice

According to the Vait.Sū. (8.3), if after setting up the sacred fires the yajamāna does not attain prosperity, but falls in the adversity, he should dissolve the sacred-fires in the rohiṇi-nakṣatra, and should renew them in the Punarvaśu-nakṣatra with 'om bhūr bhuvaḥ savar janada om...'.[49] There is no mention of the third setting of the sacred fires 'Tritiyādhāma' in the Vait.Śr.Sū.

AGNIHOTRA-SACRIFICE

General Introduction

Agnihotra-Sacrifice is one of the seven Haviryajnas and comes on numbers second. The word Agnihotra is

etymologically described in the Taittirīya-Brāhmaṇa as 'the rite in which homa is offered to Āgni'. Ācarya Sāyaṇa gives the explanation of the word 'Agnihotra' by means of bahuvṛihi and tatpuruṣa compounds. When interpretted as a Bahuvṛihi compound, it will mean as the offerings are made for Agni. When interpreted as a tatpurusa compound it will mean as the offerings for Agni.[50]

'The Agnihotra', a very simple but important rite is performed twice daily in the evening and in the morning by the yajamāna and his wife, who has set up the sacred fires. The Śatapatha-Brāhmaṇa holds the view that those who offer Agnihotra, indeed enter upon a long sacrificial session (dīrgha-Satra).[51] It is a long term sattra that ends with old age or death.

Satyāsāḍha śr.Sū. prescribes that from the time of setting up the three sacred fires.. Agnihotra and Darśa-pūrṇamāsa sacrifices are obligatory for all members of the Dvijāti-Varṇa and the Niṣāda and Rathakāra are bound to perform them.[52]

Though other Sūtrakāras oppose the Satyāṣāḍhas view, there is a difference of opinion among the Sūtrakāras about the entitlement of performing this rite. Some Sūtrakāra's[53] hold that all the three sacred fires are permanently maintained by the household called 'Gataṣri'[54] they are : a learned Brāhmaṇa, a kṣatriya-King and a leading man of his village-Vaiśya.

On the basis of the achievements a reward, the Agni-hotra-Sacrifice is of two kinds - the General Agnihotra and the Kāmyāgnihotra. The General-Agnihotra is performed by the yajamāna or by his officiating-priest, before the sun-set in the evening and before sunrise in the morning,[55] as a sacred-duty and not for a particular reward. But the Kāmyāgnihotra is performed by the yajamāna for special rewards such as to achieve heavenly-position, long life a village or cattle, wealth,

fame, foodgrains, brahma-varcas, strength or powerful organs.[56] The main-offering in the General-Agnihotra is cow's milk, but one who desires to secure a particular reward he performs 'Kamyagnihotra' with special offerings made according to the objects desired,[57] at different times, in different burning stages of the established-fire.

For exam. : The Ksatriya-yajamāna, who wants to collect the foodgrains from his subjects (प्रजा) should offer Agnihotra-oblations when the fire has smoke. If he wants to take food-grains etc. by forcibly overpowering the people, he should offer the Agnihotra, when the fire has numerous flames. If any one desires wealth combined with flame, he should offer the oblations when the fire is burning at its maximum. One who desires 'brahmavareasa', should offer the Agnihotra when the coalsare shining brightly.[58] If the yajamāna wants to take foodgrains from the people with friendly behaviour he should offer the Agnihotra when the flames in the fire disappear.[59]

In the kāmyāgnihotra various kinds of oblations-materials are prescribed in accordance with the specific desire—*i.e.* the yajamāna desirous of heaven or cattle should offer the Agnihotra with milk; of owning a village with barley-gruel of strength with rice-grains; of obtaining powerful organs with curd, of obtaining 'teja' with ghṛta.[60] Different views about the suitable-time for the Agnihotra-offerings are expressed in different-Sūtras, for the fulfilment the various desires of the yajamana :—*i.e.* At the time of sun-set and sun-rise, before the sun-rise and after the sun-set and after the sun-rise and before the sun-set.[61]

The kâtyayana-Śr.Sû. advises special time for the performance of Agnihotra, for the fulfilment of special desires. "For obtaining the heaven (svarga), just after the sun-set and immediately after the sun-rise; or the long-life at the fall of darkness and after the darkness has disappeared. For cattle-wealth, after the animals have come home in the evening and before they have gone out in the morning, and for wealth

he should offer the morning Agnihotra-oblations when the people are still asleep.[62]

After the Agnihotra-oblations in the evening, the yajamāna prays to the Āthavaniya and Gārhapatya-fires respectively and seeks blessings, for himself and his sons. If the yajamāna has to go abroad, he performs specific rites before leaving the home and prays to the fires to protect his progeny and cattle. During his stay abroad, he maintains certain rules and observances (vratas) and the Adhvaryu offers the Agnihotra at his house daily on his behalf.

The sutras have prescribed a number of expiatory rites for various deficiencies occurred in the procedure of offering the Agnihotra or on the violation of any rite etc.[63]

'Agnihotra-Sacrifice', as described in the Vaitāna Śrauta-Sūtra

After the Agnyādheya-Sacrifice the Vait.Śr.Sū. describes the Agnihotra-Sacrifice at number three in 26 sutras of the Seventh chapter as under :

The Agnihotra takes place in the evening and in the morning.[64] The yajamāna or his assistant gets milked (by Brāhmaṇa according to the commentator, selected cow called 'Gaviḍā' or Agnihotrā-dhenu and places its milk for boiling into the Gārhapatya fire.[65] The Agnidhra performs the rite of 'paryagnikaraṇa' by means of burning kuśā-grass and when the milk is boiled he adds some water to it.[66] He strews Kuśā-grass and sprinkles around the three sacred fires by reciting the mantra 'ṛtaṁ tvā...'.[67,68] He pours down water in stream unbroken line from Gārhapatya to Āhavaniya-fire with "amṛtamasyamṛta-mamṛtena".[69] He heats at the Gārhapatya-fire or the Āhavaniya-fire, the cleaned sruck (agnihotrahavaṇi) and Sruva-spoons with "niṣṭaptaṁ".[70] With the help of sruva he takes four spoonfulls of milk in agnihotrahvaṇi[71] with "Oṁ bhūḥ saṁ bhūtyaitvā".[72] After placing a samidhā on the agnihotrahavaṇi he holds it at the length of his mouth and

proceeds to the Ahavaniya-fire place[73] with "idamaham yajamanam svargam lokam unnayami".[74] He places the sruck ladle on the barhis and puts a fire stick (samidhā) in to the Ahavaniya fire with "agnijyotisam tva vayumatim pranavatim..."[75] and in the morning with "suryajyotisam."[75]

When the samidhas become fully inflamed he offers first oblation in the evening with "sajurdevana savitra sajūrātrendravtyā jusaṇo agnirvetu svāhā" and in the "morning-Agnihotra', he offers the first oblation with "sajūru-sasendravatyā juṣaṇo sūryo vetu svāhā."[77] After looking the Garhapatya with "ayam mā loko nusaṁtanutām", the yajamāna puts the second oblation of ājya, full than former,[78] with "prajapate natva devananyah" pronouncing it heartly.[79] The yajamana raises three times the agnihotrahavani towards the north over the Ahavaniya fire with "rudram prinami...' and places the same upon the kusa-grass.[80] He cleans the mouth of the agnihotra havani with his finger, washes his hands the north of ladel upon the barhis with 'osadhi-vanaspatim prinami'.[81] He repeats his second time and wears the 'yajyopavita' on the right shoulder, under the left arm with 'pitrbhyah svadham karomi.'[82] teachers (acaryas) say that one should offer the kamyagnihotra oblations regularly in the Garhapatya and Daksina fires for special desires.[83] After placing a Smidha in the Garhapatya-fire, the yajamana takes the first oblation (ahuti) from the sthali with the help of sruva,[84] and offers with 'iha pustim pustipatirdadhatu iha prajam ramayatu prajapati, agnaye grha pataye svaha'.[85] The second oblation is offered in the Garhyapatya in the similar manner as the second oblation is offered in the Ahavaniya fire, as already described. He offers the first oblation in the Daksinagni with 'agnaye nnadayannapataye svaha'.[86]

The Adhvaryu sprinkles water around the Ahavaniya-fire with 'satyam tvartena...'[87] and places the sruva, sruc and the barhis towards the north of the Ahavaniya-fire.[88] After touching the milk, left in the sruc' with 'pranam prinami' he

consumes it with 'garbham prinami and consumes the remaining milk finally'.[89] He pours water with the help of unwashed sruc towards the north of the Ahavaniya with 'sarpetara janan...' and for the second time he again pours water, after washing the sruc with the help of barhis in the same direction. He pours water for the third time, towards the west of the Ahavaniya with 'gandharvapsarasah'.[90]

He heats up sruva and srue in the Ahavaniya-fire with 'saptarsin prinami'.[91] He washes the handle of the sruc (srukdandam), putting it downwards in the evening-Agnihotra, but upwards in the morning. Agnihotra with 'Daksinan nayami'.[92] The yajamana standing before every fire looking them worships as described in the Brahmana (*i.e.* Gopatha-Brahmana).[93] During the milking of the Agnihotra-cow and in the other rites related to the milk, adhisrayana etc. the yajamana or the Adhvaryu offers the oblations on the fall of any hinderences to the respective deity on the rite.[94-95]

THE CATURMASYA SACRIFICES

A combination of four seasonal-sacrifices 'The Caturmasya Sacrifice' come in the category of Haviryajana Samstha. Each of the four seasonal sacrifices takes place after four months, so that it is called 'caturmasya'.[96] These four sections are called 'Parvas', namely The Vaisvadeva, The Varuna-praghasa, The Sakamedha and the Sunasiriya.

The caturmasya-sacrifices are performed throughoutlife or for one year. The main reward secured by the caturmasya sacrifice is heaven.[97] Where as the Tattiriya Bra states separate rewards secured by the four parvas separately.[98]

The Vasvadeva Parva

The first seasonal sacrifice—'The Vaisvadeva-parva' is performed in the month of 'Phalgunu' or 'Caitra', on the full moonday (Purnamasi) in the 'spring season' (vasanta).[99]

On the caturdasi of falgun or caitra in the beginning of the caturmasya-sacrifice the yajamana performs an 'isti' for Agni-Vaisvanara and Parjanya and on the next day the Purnamasi, he performs the vaisvadeva isti in the morning and then performs the Purnamasesti. The yajamana has to keep certain observances (vrata) on all the parvas of the caturmasya.[100] "An astakapala-purodasa for Agni, caru (boiled-rice) for soma, dvadasakapala-purodasa or astakapala purodasa for Savitr, caru for Sarasvati, and caru of powdered-rice to Pusan", these five offerings are common to all parvas. Three more oblations "a saptakapala-purodasa for Maruts, boiled-milk for Vaisva-deva and ekakapala-purodasa for 'Dyavaprthivi' are offered in deva-parva.[101] The fire produced by the rite of Agni-manthan' is established in the Ahavaniya-fireplace. The yajamana puts samidhas into the established-fire and pours ghrta on the Samidhaṣ in the Ahavaniya-fire. When the fire inflames fully, nine prayaja, nine anuyaja-offerings and three Samista-yajus-offerings are offered in this Parva.[102]

The caturmasya-Sacrifices are found described in the Vait.Śr.Sū. in chapter VIIIth and IXth the word 'caturmasya' is used in plural. The yajamana desirous of performing the caturmasya-sacrifices, starts these on the day of purnamasi of the month of Falgun.[103] The Brahma follows the isties of Vaisvanara and Parjanya with the mantras 'agne Vaisvanara...' and 'abhikranda stanaya...'[104] respectively. On the upavastha-day. The fire is produced by the rite of 'Agni-manthan' on the first-parva 'vaisva deva' and is depositted in the Ahavaniya fire-place, the Brahma recites the mantra 'bhavatam nah samanasau ...'[105] at that time and follows the homa performed in the Ahavaniya with 'agnavagni...'.[106] The Brahma follows the Agnimanthan-rite in the same way at every time, in the caturmasyas and Pasubandha-sacrifices etc.[107]

The Brahma follows the Principal-offering of Vaisvadeva-parva, astakapala-purodasa to Agni with 'agnirvanaspatinam... (A.V. 5.24.2); caru to soma with 'somo virudham' (A.V. 5.24.7)

dvadasakapapal purodasa to Savita with 'savita prasvanam...' (A.V. 5.24 1) caru to Sarasvati with 'sarasvati vratesu... (A.V. 7.10.1) caru to Pusa with 'prapathe pratham...' (A.V. 7.10.1) saptakapalapurodasa to maruts with 'marutah parvatanam...' (A.V. 5 24.6) and milk to visvedeva with 'dyavaprthivi datrnam ..' (A.V. 5.24.3) respectively.[108] He follows the vajina homa-offerings with 'arvacinam vasuvidam' (A.V. 3.16.6).[109] The Hota, udgata, Adhvaryu and the Agnidhra takes their share of remaining vajina just by smelling it and the yajamana eats his share actually. The priests and the yajamana eat the vajina after calling each other,[110] reciting the mantra—

यन्मरेत: प्रसिच्यते यद्वामे अपगच्छति, यद्वा जायते पुनस्तेन मा शिवमाविश तेन या वाजिनं वृणु तेन सुप्रजसं कृणु। तस्य ते वाजिपीतस्योपहूतस्योपहूतोभक्षयामि ॥[111]

It is the prakrti (mhdel) for all other parvas of the caturmasya-sacrifice.[112]

The Varunapraghasa

The varunapraghasa-parva is performed, four months after the 'vaisvadeva-parva' on the fullmoonday of the Asadha or sravana month in the rainy-season.[113] According to the Sat.Bra. the yavas belong to the Varuna and these are eaten in this rite, so that it is called 'Varunapraghasa'.[114] On the previous day, the 'Karambha-patras'[115] numbering one more to the numbers of the yajamanas family.[116] The figures of a ram and sheep are made from the yavas on the ground near the vedi and are covered by the wool of some animal, or the kusa. Apart from the five general offerings, dvadasa-kapala purodasa to Indra and Agni sour to varuna as well as to the maruts and eka-kapala Purodasa to 'ka' is offered. The yajamanas wife, facing towards the west alone or with her husband offers the karambha-patras in the Daksina-fire by means of surpa kept upon her head.[117] The artificial ram and sheep are offered also. After this the husband and the wife take in a pond in the water up to their heads. The yajamana and his wife, give a cow with calf or a horse or six or ten

cows as 'Daksina' to the priests, after samidhas in to the Ahavaniya and Garhapatya fires respectively.

According to the Vait.Śr.Sū. the varunapraghasa' is performed in the month of Asadha on purnima. The Brahma follows the carrying of fire by the Adhvaryu and the Prati-prasthata with reciting the mantra 'agne prehi...'[118] and sits on the side of the southern-fire.[119] He offers the purastadhoma-oblations in the northern-fire by going through the daksina fire from the east, and offers an ajya oblation in the daksina-fire. The priests sprinkle the holy water on the wife of the yajamana with the mantra 'idam apah pravahatas...'[120] when the Adhvaryu asks her about the 'aticara'.[121] The Brahma follows the principal-offerings of dvadasa-kapala purodasa to Indra and Agni, cheese to varuna, milk to Maruts, ekakapala purodasa to Ka and caru to Pusa, according to the offerings of vaisvadeva parva, in which the offerings to varuna with 'varuno apam'...(A.V. 5.24.4) and to Ka with 'ya atmada balada...[122] (A.V. 4.2.1). The yajamana takes the avabhrtha-bath following the procedure of the rite of avabhrtha of Agnistoma sacrifice, and takes the visnu steps stand in between the vedies.[123]

The Sakamedha

The third parva of the caturmasya sacrifice, the Saka-medha' is described at a length in almost all srauta sutras and other ritualistic works such as the Brahmanas and the samhitas.[124] The Vait.Śr.Sū. describes it in a length too, in 23 sutras where as it describes other parvas, vasvadeva, varunapraghasa and sunasirya in seven, seven and in four in four sutras respectively.[125] Due to many rites and various offerings there in, it is always used in plural *i.e.* 'kartikyam sakamedhah'.[126]

It literally means 'kindling along-with or at the same time as' sakam + edha 'The name 'sakamedha' is probably given because the first offering in it is an astakapala purodasa'

offered to Agni-Anikavat with the rising sun.[127] It is performed in the month of kartika, probably on the purnamasi.

On the first day three istis at the three savanas are offered to three deties. These are on astakapala purodasa to Agni-Anikavata in the morning, caru to samtapana-maruts in middle and caru boiled in the milk of all the cows belonging to the yajamana with the Grhamedhin maruts in the evening.[128] The Brahma follows the offerings with the mantras 'acikradat ..' (A.V. 3.3.1) 'Samtapana idam...' (A.V. 7.82.1) and 'tigamam anikam...' (A.V. 4.27.) respectively.[129] The evening-isti begins with the ajya bhaga offerings and ends with the partaking of the Ida.[130]

On the principal-day of Sakamedha, the Brahma follows' paurnadarva-homa' with the mantra 'purna darva...' (A.V. 3.10.7) and the 'Kridinesti' with 'krsnam niyanam' (A.V. 6.22.1).[131] In the principal-isti of Mahendra the yajamana offers six oblations to the deities upto the Indragni[132] (as in the varunapraghasa-parva). He offers ekadasa kapala purodasa to Mahendra and ekapala ekakapala purodasa to visvakarma. The Brahma follows these offerings with 'yebhaksayantah...' (A.V. 2.35.1).[133]

In the Pitryajna, the yajamana goes through the rites up to the offering of the ajyabhagas following the procedure prescribed in connection with a sacrifice to be offered to the gods.[134] The Brahma follows the offerings to Pitrmant-soma, Somavant pitrs, Barhisada-pitrs and Agnisvatta-Pitrs respectively with the mantras 'somaya pitrmate. ' (A.V. 18.4.72), pitrbhyah somavadbhyah...' (A.V. 18.4.73), 'barhisadah pitrah' (A.V. 18.1.51) and Agnisvatta pitrah...' (A.V. 18.3.44) respectively.[135] He follows the svistakrt-oblation with 'agnaye kavyavahanaya...' (A.V. 18.4.71).[136] The Brahma offers the preliminary offerings (purastad homa) in the Paitrka-vedi, in which the fire has been taken from the dakina-fires.[137] Facing towards the east, he offers an oblation of ajya, before the principal-offerings, and sits down towards the west, facing towards the east and passing through the daksina-fire.[138] The

yajamana and the Agnidhra take their seats in the north.[139] The Agnidhra responds to the Brahma in the words 'astu svadha'[140] In this connection the Vat.Sr. Su. quotes two slokas in full, saying 'tadapi' 'slokau vadatah', the substance of these two slokas has already occured above in the sutras 9 to 10.[141] These two slokas do not found in any known samhitas or Brahmanas and other texts, where as the commentator explains that they recite these two slokas which are taken from the Brahmana[142] text.

The yajamana and the priests partake their shares of Ida by smelling it.[143] When the Adhvaryu sprinkles the water around the vedi, the yajamana performs the rites up to the samyuvaka.[144] The yajamana and all the priests recite the mantra 'aya vistha...' (A.V. 7.3.1) while they come out of the curtained enclosuere (vimta).[145] After going a few steps towards the east they pray to the Aditya with, 'udasya ketavah (A.V. 13.2.1)[145] and after turning their faces towards the south they pray to the fire. (Agni), with the mantra 'divam prdhvim...' (A.V. 3.21.7.) After going a few steps further to the north on a crow-way, they consecrate the offering of purodasa to the deity Traiyambaka with 'yo agnau...' (A.V. 7.92.1).[146] The yajamana's relatives, holding the purodasa in their left hands, go around the fire, three times, which is kinded on the catuspatha, by the left side, striking the right thigh with right hand, by reciting the mantra' tryambakm yajamahe sugandhi pusti-vardhanam.... ma mrtam. (Rg. 7.59.12).[148] After that they go around the fires three times, holding the purodasa in their right hands by the right side.[149] The Brahma recites the mantra 'yo nah svah...' (A.V. 1.19.3). When the purodasas are kept in the blast by the Adhvaryu.[150] Then they all return to their homes by turning right.[151] The yajamana performs the Adityesti-rite with caru and Brahma consecrates this rite with the mantra 'aditirauh...' (A.V. 7.6.1).[152] This ends the Sakamedha parva.

The description found in the Vait.Sr.Su. is shorter than the other Sr.Sutras. It does not mention the number

and the materials of the oblations, offered in it. For example the number of the Purodasa in the 'Tryambaka isti' is one more than the total number of the members of the yajamanas family. It does not specifies the daksina for the priests where as the other srauta sutra specifies it separately according to the parvas.

The Sunasiriya

The fourth parva of the caturmasya-sacrifice, the 'Sunasiriya' is found described in the samhitas, Brahmanas and all srauta sutras the word 'Sunasirau' occurs in the Rgveda also.[153] According to Acarya yaska suna and sira mean vayu and Aditya respectively....[154] The Satpatha Brahmana holds that "Suna' means prosperity and sira means 'essence of sap' (sara) and this isti is so called because the yajamana thereby secures both prosperity and sap."[155]

According to the Vait.Śr.Sū., it is performed on the fullmoon day of the falgun month.[156] If the sunasirya is performed second time, the day is caturdasi of same month.[157] In the sunasirya-parva the Brahma follows the five offerings, common to all caturmasyas up to the offering of Pusan,[158] as in the vaisvadeva parva, with the relevant Atharvan mantras.[159] The special offerings of this parva are consecrated by the Brahma, the offering of the yavagu to vayu with the mantra 'ekaya ca...' (A.V. 7.4.1), ekadasa kapala purodasa to sunasirya with 'suna si reha...' (A.V. 3.17.7) and ekakapala purodasa to surya with suryascaksusam...(A.V. 5.24.2) respectively.[160]

As the other Sr.Sutras describe this parva briefly the vaitana follows the tradition. As taken from the other sutras, there is no ut‡vr-vedi in this rite and the fire is taken from the Ahavaniya itself and not by the Manthan.[161] According to the Apastamba an oblation of fresh warm milk, not heated, (dharosna) is offered to Vayu in place of yavagu.[162] According to the Ka.Śr.Sū. tho Daksina for this parva is given to the priests, 'a plough with six bulls or two big bulls and the

cake to Surya a white horse or white bull.[163] According to the Taittiriya Samhita, a plough to which twelve oxen are yoked.[164]

Pasubandha Sacrifice

Immolation of an animal in a sacrifice, is called Pasubandha Sacrific. In some earlier Srauta Sutras such as Asvalayana, Bharadwaja, Apastamba Kathaka, Vaikhanasa and Katyayana, it is named as 'Nirudha Pasubandha'. The Nirudha Pasubandha or the Pasubandha indeed are the modified form of the rite of the Agnistoma-sacrifice in which an animal is offered to Agni-Soma, called Agnisomiya Pasu-yaga, found described in the Brahmanas. But the author of the Srauta Sutras have given it the status of an independent sacrifice. Almost all Srauta Sutras describe this sacrifice separately in the name of 'Pasubandha' or 'Nirudha-Pasu-bandha', as the prakrti (model) for all other animal-sacrifices.

The Pasubandha-Sacrifice is to be performed every six month or every year, by the Ahitagni-yajamana, throughout his life. It is performed in the month of sravana or Bhadra-pada in the rainy season. Six priests namely Hotr, Udgatr, Adhvaryu, Brahma, Pratiprasthatr and Maitravaruna (or Prasastr) are employed in this sacrifice. It is performed inside the house. In the first pasubandha sacrifice the Adh varyu offers an oblation of ghrta in the Ahavaniya fire to Agni-visnu and ekakapala purodasa to Agnivisnu, which is called yupahuti. After that he goes to the forest with a carpenter (taksan) to bring yupa of any of the palasa, khadir, bilva or rauhitaka trees. The yajamana offers ajya-oblations, prepares the vedi, fixes the yupa in the hole, touches the Animal to be sacrificed, binds its horns with the kusa-rope, ties it to the yupa, sprinkles water on it, and makes three round of the pasu, ajya, samitra-fire, yupa and Ahavaniya-fire with a fire band taken in his hand. With the same fire band he goes to the north followed by the Pasu which is touched from behind by the fifth priest

Pratiprasthatatr. A blade of kusa-grass is thrown behind the samitra fire and the animal facing the west is killed by the samitr. The wife of the yajamana washes the amputated limbs of the pasu (the he-goat). The pratiparthatr having washed the limbs of the animal with water in chatvala roasts them on the samitra-fire and finally cooks them on the Ahavaniya-fire. After pouring out a spoonful of ghrta on the omentam, the Adhvaryu offers the eleventh prayaja offering and takes up the entire connection into the ladel and offers its portions into the fire. At the same time the Maitravaruna priest recites the stokinya verses.

All the priests, the yajamana and his wife go to the catvala and sprinkle water upon their own bodies. After that the Adhvaryu asks the Agnidhra to make the Pasupurodasa, separating the different limbs of animal by dismembering them carefully. Among them the heart, the tongue, the breast, the upper joint of the left forefoot, the planks, the liver, the kidneys, the middle piece of the hind part and the right haunch are cut in the "juhu", vessel whereas the upper part of the right forefoot, the smallest piece of the hind part and left haunch in the "upabhrt". The excrement and blood are thrown in a pit to the west of the samitra-fire. The heart is cooked separately on a spit and the other limbs in a sthali on the samitra-fire. The Adhvaryu fills up the vasahemahavanu with the vasa (fat) of the flesh and pratiprasthatr offers the vasa-offerings, when the Hotr recites the first half of the yajya. The Adhvaryu offers the oblations of the organs at the vasat utterence and after that he offers Prsadajya to vanaspati and offers the svistakrt-oblations. This should be followed by the invocation of the Ida. The ekadasakapalapurodasa is offered to Indra and Agni, or Surya or Prajapati. The Adhvaryu offers the Patnisamyaja-offerings with the flesh of the animals tail and three samitrayajus oblations. Now all the priests, the yajamana and his wife having performed the "Barhis-homa" go to the pond with "Hrdaya-sula" (The weapon of killing the animal). The Adhvaryu goes into the water and burries the Hrdaya-sula in the bottom. Then they

all return and offer the Ajyahuti. Lastly a pot full of grains or any desired object is given as the Daksina.

In various Sraut-Sutras the Pasubandh-Sacrifice for securing various desires and objects along with the normal Pasubandh-sacrifice is also described. According to the Taittiriya Samhita one who is desirous of prosperity should offer a white animal to vayu; one who is desirous of a village should offer an animal to Vayu-Niyutavat; one who is willing of having command over speech should offer an ewe to Sarasvati,[165]

The Pasubandh Sacrifice as described in the Vait.Sr.Su.

The Pasubandh is found described in the Vait.Śr.Sū. in a brief, only in 23 sutras[166] as number six, after the catur-masya-sacrifice. With regard to the Pasubandha Sacrifice, performed for accomplishing any desire, only one sutra occurs in the last chapter which states that the yajamana, who is desirous of long-life, off-springs and cattle should perform the Pasubandha for Indragni.[167] No mention, however is made of the attainments of the normal Pasubandha sacrifice.

The Vait.Śr.Sū. commences the description of the Pasu-bandha Sacrifice with the rite of 'Purna-homa' for Visnu, without giving the details of the proper time and season, the period of the performance and other perliminary rites, which are being performed on the upavasatha-day.

The Adhvaryu performs the Purna-homa for visnu before leaving the sacrificial-ground to fetch a sacrificial-Post (yupa), at that time the Brahma recites the mantra 'uru visno...' (A.V. 7.27.3). After performing the Purna-homa, the Adhvaryu goes in the forest with the carpenter (taksan). At the time when process of cutting the branch of a tree for the yupa by the carpenter in the direction of the Adhvaryu, the Brahma recites the mantra 'aratiyoh...' (A.V. 10.6.1), sitting on the vedi. It goes from it that the process of wood cutting

should be performed within the sight of the Brahma, as is clearly stated in other Sraut Stutras. The difference to be noted is that, in no other sraut-sutras Brahma is mentioned as reciting the mantra. According to the other Sraut-Sutras he supervises the process silently. The Sutra does not mention the name of the tree and the size of the yupa. After cutting of the branch of a tree of the desired size for the yupa it is to be washed. The Brahma follows the rite of washing the wood meant for yupa, with the mantra 'yatva sikvah...' (A.V. 10.6.3).[168]

After washing the sacrificial post these are other rites related to the yupa upto the fixed fixing of a it in the hole. The Brahma follows these rites with the Atharvan mantras, *i.e.* - the rite of the yupa with the collyrium (anjan) with the mantra 'anjate vyanjate...' (A.V. 18.3.18)[169] the rite of smearing with the ghrta by reciting the sukta beginning with svaktam ma....' (A.V. 7.31.)[170] The Brahma consecrates the rite of subbing-along, the yupa with the gandha-pravada verses.[171] The commentator gives the details of the gandha-pravada mantras, *i.e.* thirty in number, beginning with 'yaste gandhah...' (A.V. 12.1.23) and ending with 'dausca ma idam....' (A.V. 12.1.52)[172] The rite of winding the cloth round the yupa is consecrated by the Brahma with the mantra 'yatte vasah...' (A.V. 8.2.16)[173] He follows the placing of the yupa on the darbha-leaves with 'Vanaspatestirnam...' (A.V. 12.3.33) and the rite of raising up the yupa with 'vanaspatihsaha...' (A.V. 12.3.15) and yasyam sadah ' (A.V. 12.1.38)[174].

When the lower part of the yupa is laid down in the prepared pit, the Brahma consecrates with the mantra' dharta dhriyasva...' (A.V. 12.3.35)[175] and when the yupa is raised, he follows with two Atharvan-mantras, 7.27.6 and 7.[176] The Prayaja-offerings are consecrated with the hymn, (A.V. 5.12).[177] The second oblation covering with the Narasamsa is followed with two mantras beginning with' devo' devesu...' (A.V 5.27.2 and 3)[178] In the description of the Pasubandha

the vaitana explains the related Animal-sacrifice of the Agnicayana, that the Prayaja offering in this rite are consecrated with the hymn (A.V. 5.27) beginning with the mantra' urdhva asya...'[179] In the Pasu-bandha sacrifice, certain performances are to be followed by the Brahma, beginning with the rite of bringing the animal to the sacrificial-post (yupa), up to the rite of anointing of the animal with ajya.[180] The stanza 'indraya bhagam' in the mantra, should be substituted the name of the relevant deity to whom the animal is sacrificed, in other offerings.[181] When the animal is released, he follows the rite with 'ya ise...' (A.V. 2.34).[182] Ana when the animal is carried to the samitra-fireplace, the Brahma make the yajamana to offer three offerings with the three mantras from paippalada-samhita, which are given in full by the sutra.[183]

When the animal is killed the yajamana and the priests go around it, by turning to the right at first.[184] During the offering of the vapa, he consecrates the oblations with the mantra 'jataveda vapaya'' (Kau. Su. 45.11).[185] After that the yajamana and the priests all sprinkle themselves with water on the catvala with 'sambhu' and 'Mayodhu' verses.[186] The Brahma consecrates the offerings, pxe of the Pasu-purodasa to Indragni and the offerings, prepared from the flesh of the killed animal.[187] The Agnidhra called upon the Adhvaryu, brings the coals from the Samitra fire for upayaja-offerings and places them before the hota-priest.[188] When the Hrdayasula' (heart-pick) is placed on the earth, they all pronounce the Atharvanhymn (A.V. 8.88) beginning with the mantra 'apsu te rajan...'[189]

At the end of, the vait. sr. su. gives the guidelines for performing of the optional-Animal-Sacrifice (Kamya-pasu-bandha-sacrifice). It says that after the animal sacrifice for Indragni, one can perform the kamya-pasubandh.[190] In the last chapter (43) the vaitana gives the description of the optional-sacrifices (kamya-yajnas) of all types. For the

optional Animal-Sacrifice, it provides two Sutras for the fulfilment of two desires separately *i.e.*: If the yajamana desires the life free from the disease and wants to attain the 'Pitr Loka', he should offer to 'Yama' an animal which is green, like a parrot or a white animal.[191] If the yajamana has the desire of having off-springs he should offer horse (Vadava) to Tvastr.[192]

REFERENCES

1. अग्न्याधेयमग्निहोत्रं दर्शपूर्णमासावाग्रायणं निरुढ़पशुबन्धः सौत्रामणि इति सप्त हविर्यज्ञ संस्थाः । गौ. धर्म. सू. 1.8.20

2. विशिष्टकाले विशिष्टदेशे विशिष्ट पुरुषेण विशिष्टमन्त्रैर्गार्हपत्या द्यग्न्युत्यत्यथं यदइ.ऽगाराणां निधानं तदग्न्याधेयमुच्यते ।
आश्व. श्रौ. सू. 2.1.9

3. Āp.Śr. 5.1.2; Kāt. 4.7.20; Vait. 5.7

4. Seven or eight earthy items : sand, saltish-earth, the Earth from a hole enfisted by mice, the earth from an anthole, the suda clay, earth struck by wild board, pebbles and gold, Seven-wooden items : Parts of the trees aśvatha, udumbara palāśa. Śami, vikaṅkata, a tree struck by lightning and a lotus leaf.

5. ब्राह्मणं देवमुदिदश्यहोमार्थं ब्राह्मणानामृत्विजां च प्राशनार्थं च पच्यमान ओदनो ब्रह्मौदनः । तै. ब्रा. सा. भा. 1.1.9

6. Salkaistāṁ rātrimagnimindhita. Taitt.Brā. 1.2.1

7. Taitt.Brā. 2.5-8

8. Āp.Śr.Sū. 5.12.2

9. Āp.Śr.Sū. 5.13.7

10. बौ. श्रौ. सू. 2.17; आश्व. श्रौ. सू. 1.2.1

11. पूर्णया सुचा आहुतिः पूर्णाहुतिः का. श्रौ. भा. 4.10.5

12. ब्रह्मचार्यग्निनित्यधारी क्षीरहोम्यग्निमुपशायी द्वादशरात्रं षड्रात्रं त्रिरात्रमन्ततः । का. श्रौ. सू. 4.10.16

13. The description of Punarādheya is found in Tai.Saṁ. Taitt.Br. (1.3.1) Śat.Brā. (1.5.1-4) (2.2.3) Āśv.Śr.Sū. 8.4-14 Āp.Śr.Sū.5.26-28 Kāt.Śr.Sū. 4.2 Baud. 3.1-3

14. Pūrva-mimānsā. 6.4.26-27

15. Baudhā.Śr.Sū. 25.3; Vārhā.Śr.Sū. 1.5.3

16. वसन्ते ब्राह्मणस्य, ग्रीष्मे राजन्यस्य, वर्षासु वैश्यस्य । वै. सू. 5.2 (क, ख, ग)
त्रीणि पर्वाणिं इत्युक्तम् । वै. सू. 5.2 (घ)

17. त्रीणि पर्वाणि कर्मणः पौर्णमास्यामावास्ये नक्षत्रम् । कौ. सू. 94.7

18. यदैव कदाचिद आदध्याच्छ्रद्धा त्वेवैनं ना तीयतात् । वै. सू. 5.3

19. Baudh.Śr.Sū. 2.12.12; Bhār.Śr.Sū. 5.2.7; Āśv.Śr.Sū. 2.1.11-12 and Śāṁkhā.Śr.Sū. 2.1.5

20. उक्तो ब्रह्मौदनः । अग्निनाधास्यमानः—सत्वरं तु पशस्तम् । वै. सू. 5.4 सोभा. भा.

21. अभिमन्त्रितं वा आदध्यात् । वै. सू. 5-6

22. इति मन्त्रोक्ते अरणी गृहणन्तम् आधास्यमानं वाचयति । वै. सू. 5.7

23. वाग्यता जाग्रतो रात्रिम् आसते । अररात्र वा । वै. सू. 5.8

24. इति स्वपतो बोधयेत् । वै. सू. 5.9

25. उषसि शान्त्युकं करोति चित्यादिभिरायर्वणीभिः कपुर-विपर्वा-रोदकावृक्कावती-नाडा-निर्दहन्तीभिराइ.गरसीभिश्च । चातनैर्मा-तृनामभिर्वास्तोष्पत्यैरनुयोजितैः । वै. सू. 5-10

26. तेनाग्निपदम् अश्वं स्नापयन्नभ्युक्ष छमयति । वै. सू. 5.11

27. अनुदिते उदिते वाऽऽधास्यमानः "आकृति लोष्टेत्याद्युपस्थानान्तम् ।

28. कौ. सू. 69.10—70.9

29. वै. श्रौ. सू. 5.13, आहवनीय दक्षिणाग्न्योर्लक्षणान्तम् ।

30. लै. सं. 4.1.3.2-3, इति मथ्यमानम् अनुमन्त्रयते । वै. सू. 5.14

31. जातरूपेणान्तर्द्धाय नासिक्येनोष्मणा स्येन वा "मयूयग्ने" इत्येतया पानति । वै. सू. 5.16

32. अश्वपादं लक्षणे निधाप्यमानं "सम्अध्वराय" इत्यनुमन्त्रयते । वै. सू. 5.17

33.

34. आहवनीय दक्षिणाग्नि गार्हपत्यात् सहप्रणीयमानौ व्याकरोमि इत्यनुमन्त्रयते । आहितं आहवनीयम् इत्युपतिष्ठते ।
वै. सू. 6.2.3

35. दक्षिणाग्निर्निमथ्य आहार्यो वा । वै. सू. 6.4

36. सभ्या वसथ्ययोराहवनीयाद विहारः । सभ्याद्वा वसथ्यस्य ।
वै. सू. 6.5 (क, ख)

37. सभ्यः सभाय । आवसथ्य आवसथाय । वै. सू. 6.5

38. अग्निपदम् अश्वं रथं चातुष्प्राश्यां । हरण्यं च ब्रह्मणे ददाति ।
वै. सू. 6.6

39. पैप्प. सं. 1.95.3, गो. ब्रा. 1.2.21

40. इत्यश्वं शमयित्वा "यदक्रन्द . . ." इप्युपाकुस्ते । वै. सू. 6.7

41. अ.वे. 6.125.3; इति रथं अभिहुत्वा । वै. सू. 6.8

42. अ. वे. 6.125.1 इत्यातिष्ठते । वै. सू. 6.8

43. उपविश्य पूर्ण होमं "उप त्वा नमसा (अ. वे. 3.15.7-8) इति
वै.सू. 6.9

44. According to all Śrauta-Sūtras, except Baudhāyana, the yajamāna plays a game with 'Akṣas' after the setting of the fires.

45. इदमुग्राय (अ० वे० 7.114) इत्यन्वक्तान् अक्षान् विदेवनाया ऽध्वर्यवे प्रयच्छति । वै० सू० 6.10

46. आग्न्याधेयिकीष्विष्टिष्वग्नेः पवमानस्य पावकस्य शुधेरदितेरिति । अथर्व 6.92.2, 18.4.59, 8.3.26, 7.6.1 वै० सू० 7-11

47. यजमानो द्वादशरात्रं उपवत्स्यदभक्तम् इत्युक्तम् ।
वै० सू० 7.12 को० सू० 1.31-32

48. ब्रह्मचारी व्रत्यधी ऽग्नीन् उपशेते ।

49. आधानाद व्यृद्धिश्चेद अर्वाक् संवत्सराद ''स्वर्जनदोम् ।
इति वै० सू० 8.3

50. अग्नये होत्रं होमो स्मिन्कर्मणि इति बहुव्रीहि व्युत्पत्त्या ग्निहोत्रमिति कर्मनाम । अग्नये होत्रमिति तत्पुरुष व्युत्पत्त्या हविर्नाम ।
तै० ब्रा० सा० भा० 2.1.2

51. दीर्घसत्रं ह वा एत उपयन्ति ये ग्निहोत्रं जुहवत्येतद्वै जरामयं सत्रं यदाग्निहोत्रं जरयावाव ह्येवास्मान्मुच्यते मृत्युना वा ।
श० ब्रा० 12.4.1.1

52. आधानादग्निहोत्रं दर्शपूर्णमासौ च नियतौ । निषादरथकारयोराधानार्दग्निहोत्रं दर्शपूर्णमासौ च नियम्येते । सत्या० 3.1

53. Kātyāyana, Āśvalāyana, Drä-yayana, Vaitāna.

54. गतश्रियस्तु सर्वे ग्नयः सदा धार्यन्ते । त्रयो ह वै गतश्रियः शुश्रुवान् ब्राह्मणः क्षत्रियो राजा वैश्यो ग्रामणीरिति । का० 4.13.5

55. गार्हपत्यादाहवनीयस्योद्धरणमनस्तमितानुदितयो. का. श्रौ. 4.13.2

56. पयसा नित्य होमो पि पशुकामो यजमानः पयसैव अग्निहोत्रं जहुयादित्यापस्तम्बो वदति । एवं कामना भेदेन द्रव्यभेदो पि आश्वलायनवदने नापि कीर्तितः ।

आश्वलायनास्तम्ब श्रौत-सूत्र विमर्शः खण्ड ।
बी० पी० भट्टाचार्य, पृ० 61

57. यवागु रोदनो दधि तण्डुलो मांसं सोम आज्यमिति द्रव्याणि ग्रामान्नाद्येन्द्रियौजो यशो ब्रह्मवर्चसपेजस्कामानां यथासंख्येन भवन्ति ।

58. प्रथमसिद्धे धूप्यमाने प्रजासु निर्हत्येव सहसा न्नमत्स्यतः । भूपिष्ठार्चिषि गृहीत्वेव सहसा । प्रदीप्ततमे श्रीमशस्कामस्य । अङ्गारेषु चाकष्यमानेषु ब्रह्मवर्चसकामस्य ।

का० श्रौ० सू० 4.15.15-19 श० ब्रा० 2.32.9-13

59. अर्चिः प्रत्यवापे मैत्रेणा न्नमत्स्यतः 4.15.18

60. पयसा स्वर्गकामो पशुकामो वा । यवाग्वा ग्रामकामः । तण्डुलैर्बलकामः । दध्नेन्द्रिय कामः । धृतेन तेजस्कामः ।

का० श्रौ० सू० 4.15.20-25

61. प्रथमा स्तमिते पर्युदयं च स्वर्गकामः । तमोभ्यये सायं जुहुयाद्वियति प्रातरापुष्कामस्य । अन्तः पशौ पशुकामस्य सायं प्रातः । शयाने श्री कामस्य प्रातः ।

बौ० श्रौ० सू० 6.9.4-7 का० श्रौ० 4.15.11-14

62. प्रथमा स्तमिते पर्युदयं च स्वर्गकामस्य । तमोभ्यये सायं जुहुयाद्वियति प्रातरायुष्कामस्य । अन्तः पसौ पशुकामस्य सायं प्रातः । शयने शयाने श्री कामस्य प्रातः । का० श्रौ० सू० 4.15.11-14

63. Baudd śr.Sū. 14.23; Bhārdwāja śr.Sū. 9.9.4-9; Āp.śr.Sū. 9.6.14; Vaikh śr.Sū. 21.12, Satyā.śr.Sū. 15.2.20; Māna.śr.Sū. 3.2.14; Kā.śr.Sū. 25.3.17; Āsva.śr.Sū. 3.12.13; A.V. Prāy. 1.2

64. सायं प्रातरग्निहोत्रम् । वै० सू० 7.1

65. गबीडां दोहयित्वा ग्निहोत्रम् अधिश्रयति । वै० सू० 7.2

66. अभ्यवज्वाल्य समुद्वान्तम् अद्भिः प्रत्यानीयोदग् डद्वासयति ।

वै० सू० 7.3

67. अग्निपरिस्तरणं समुद्वान्तम् । वै० सू० 7.4

68. तै० ब्र० 2.1.11.1 । कौ० सू० 3.4

69. गार्हपत्याद् आहवनीयम् उदक धारां निनयति। वै० सू० 7.5

70. सुक्सुवं प्रक्षालितं प्रतपति निष्टप्तम् इति। वै० सू० 7.6

71. सुवेण सुचि ग्रहान् उन्नयति। वै० सू० 7.7

72. कौशिक-सूत्र। 3.11

73. समिद्धत्तरां सुचं मुखसंमिताम् उदगृह्याहवनीयम् अभिकामति। वै० 7.8

74. कात्या० 4.14.13-14; आप. श्रौ. 6.9.4; 10.8

75. बर्हिषि निधाय समिधम् आदधाति। वै० 7.9

76. सूर्यं ज्योतिषम् इति प्रातः। वै० 7.10

77. वैतान श्रौ० 7.11 (क. ख)

78. अयं मा लोको नुसंतनुताम् इति गार्हपत्यं अवेक्ष्य "प्रजापतेनत्व" इति मनसैव पूर्णतराम् उत्तरां जुहोति। वै० 7.12

79. अथर्व वेदः 7.85.3

80. सुचं त्रिरूदष्चम् उन्नयति रूद्रान् प्रीणामि इति। वै० 7.13

81. बर्हिषि निधायोन्मृज्योत्तरतः पापी निर्मार्ष्टि। वै० 7.14

82. द्वितीयं उन्मृज्य पित्र्युपवीतं कृत्वा दक्षिणतः "पितृभ्यः···इति। वै० सू० 7.15

83. अपराग्नयोः काम्यं अग्निहोत्रं नित्यं इत्याचार्याः।

84. गार्हपत्ये समिधम् आधाय स्थाल्याः सुवेण जुहोति "इह पुष्टिं···" इति। वै० सू० 7.17

85. उक्तोत्तरा। वै० सू० 7-18

86. दक्षिणाग्नौ "अग्नये अन्नादा अन्नपतयेस्वाहा" इति पूर्वा। वै. सू. 7.19

87. कौ. सू. 6.20

88. पर्युक्ष्य सुवं सुचं बर्हिश्चोत्तरेणाग्निं निदधाति। वै. सू. 7.20

89. प्राणान् प्रीणामि इत्युपस्पृश्य "गर्भान्" इति द्वितीयम् । "विश्वान् देवान्" इत्यन्ततः सर्वम् । सुक्शेषं प्राश्नाति । 7.21, 7.22 (क)

90. अप्रक्षालितयोदकं सुचा निनयति "सर्पंतरजनान्" इति । बहिषा प्रक्षाल्य "सर्पपुण्यजनान्" इति द्वितीयम् "गन्धर्वाप्सरसः इत्यपरेण तृतीयम् । वै. सू. 7.22 (ख, ग, घ)

91. "सप्तर्षीन्" इति सुचं सुवं च प्रतपति । वै. सू. 7-23

92. "दक्षिणान् नयामि" इति सुग्दण्डम् अवर्ष्टि । प्रातरुन्मार्ष्टि । वै. सू. 7.24

93. (अ) ब्राह्मगोक्तम् अग्न्युपस्थानम् । वै. सू. 7-25

(ब) प्रातरग्निं निर्मथ्य यथास्थामग्नीनुपसमाधाय यथापुरं जुहुयात् सा मे विद्या सा प्रायश्चित्तिरिति ब्राह्मणम् । गो. ब्रा. 1.3.13

94. अथगवौडादिभ्रेषे तस्यै तस्यै देवतायै जुहुयात् । 7.26

95. The Gopatha Brahmana explains the descriptions of the respective deities related to various rits related to milk, as – स होवाच रौद्रं में गवीडायां

96. चतुषु चतुर्ष मांसेषु भवति इति व्युत्पत्तय ।
का. श्रो. सा. भा. 5.1.1

97. चातुमास्यै स्वर्गकामे यजेत । शा. भा. 11.2.12

98. यद्वैमदेवे यजते प्रजा एव तद्यमानः सृजते । ता वरुणप्रधासैर्वरुण-पाशान्मु चति । साकमेधैः प्रतिष्ठापयति । त्रयम्बकै रुद्रं निरवदयते पितृयज्ञेन सुवर्ग लोकं गमयति । तै ब्रा. 11.2.12

99. वैश्वदेव हविर्भक्ष्यमाणो भवति फाल्गुन्यां वा चैत्रयां वा पौर्णमास्याम् । बौ. श्रौ. 5.1

(अ) चातुर्मास्य प्रयोगः फाल्गुन्याम् । का. श्रौ. 5.1.1

(ब) वसन्ते वैश्वदेवेन यजेत । आप. श्रौ. 8.4.13

100. पौर्णमासेनेष्ट्वा चातुर्मास्यव्रतान्युपेयात् । केशान्निवर्तयीत । श्मश्रु-णिवापयीत अधः शयीत । मधुमांसलवणस्त्रवलेखनानि वर्जयेत ।

ऋतौ भायामुपेयात् । वापनं सवेषुपर्वषू आद्यमोत्त मयोर्वा ।

आश्व. 2.16.22-27

101. आग्नेय: सौम्यश्चरू: सावित्रो द्वादशकपालो ष्टाकपालो वा सारस्व-तश्चरु: पौष्णश्चरु प्रतिष्ठानाम् । मरुदभ्य: स्वतवदभ्य: सप्त-कपाल: । वैश्वदेवी पयस्याद्यावाप्रथिवीय एककपाल: ।

का. श्रौ. 5.1.1-4, 11-14

102. नवप्रयाजा:''नवानुयाजा: व्यन्त्विति ।

आ० 2.16.9, 2.16.12

नवप्रयाजं नवानुयाजम् । त्रीणि समिष्ट यजूषि जुहोति ।

का० श्रौ० 5.2.7.9

103. फाल्गुन्यां पौर्णमास्यां चातुर्मास्यानि प्रयु जीत । वै० सू० 8.8

104. A.V. 2.162.4; 4.15.6

105. Ma.Sam. 5.3

106. A.V. 3.39.9

107. एवं निर्मन्थनम् । वै० सू० 8.12

108. आग्नेयं सौभ्यं सावित्रं सारस्वतं पौष्णं मारुतं वैश्वदेवं द्यावापृथिवयम् । वै० सू० 8.13

109. वै० सू० 8.15

110. तस्य प्राणभक्षान् भक्षयन्ति होत्रध्वर्युब्रह्माग्नीध्राः, प्रत्यक्षं यजमान: । मिथः समुहूय ।। वै० सू० 8.15

111. These two mantras do not found verbation in any samhitas or sutras but are found partly in Asv.Sr.Su. 2.16.19: Ap.Sr.Su. 8.3.16 and Lat. 4.12.15

112. इति प्रकृति: । वै० सू० 8.16

113. वर्षासु बरुण प्रघासैर्यजेत । आप० श्रौ० 8.4.13

114. शा० ब्रा० 2.5.2.1

115. Husband Husked barley grains slightly fired on daksina-fire and (powdered) and mixed curd is Karambha.

116. यावन्तो यजमानगृह्याः एकाधिकानि । का० श्रौ० 5.3.3
The family consists, The Sons, Unmarried daughters, grandsons and unmarried grand-daughters.
Ap. 8.5.41

117. करम्भ पात्राणि जुहोति शूर्पेण मूर्द्धनि कृत्वा दक्षिणेनाग्नौ प्रत्यङ्मुखी जाया पती वा । का० श्रौ० 5.5.10

118. आषाढ्यां वरुण प्रघासेनष्वग्न्योः प्रणीयमानयोः अग्नेप्रेहि (अ.— 4.14.5) इति जपन्नेति । 8.17

119. दक्षिणम् अग्निम् उपविशति । वै० सू० 8.18

120. अतिचारं पृष्ठां पत्नीम् मार्जयन्ति । वै० सू० 8.20

121 पति अतीत्या न्येषु चारो अतिचारः ।
सोमादित्य भा० वै० सू० 8.20

122. पौष्णान्तान् प च । ऐन्द्राग्नं मारुतं कायं इति ।
वै० सू० 8.21-22

123. अवभृथः सोमात् । अन्तरेण वेदी विष्णुक्रमाः । वै० सू० 8.23

124. Tait.Sam. 1.8.2-7; Tai Bra. 1.4.9-10; Sat.Bra. 2.5.1-3

125. Vait.Sr.Su. 8.10 to 8.16, 8.17 to 8.23; 9.24 to 9.27

126. Vait.Sr.Su. 9-1

127. अथ पौर्णमास्यां उपवसथे ग्नये नीकवते पुरोडाशमष्टाकपालं निर्वपति साकं सूर्येणोद्यता । बो. सू. 5.9

128. Ap.Sr.Su. 8.9.8-10

129. पूर्वेद्युरिष्टयाम् अग्नेरनीकवतः । मध्यंदिने सांतपनानां मारूतां । सायं गृहमेधिनां । वै. सू. 9.2

130. आज्यभागादीडान्ता । वै. सू. 9.3

131. श्वो भूते पूर्णदर्भ्यं । क्रीडिनां मरूतां इति । वै. सू. 9.4-5

132. माहेन्द्र्यां षड् ऐन्द्राग्नान्तान् । वै. सू. 9-6

133. माहेन्द्रं वैश्व कर्मणं ये भक्षयन्तः इति । वै. सू. 6.9.7

134. पित्र्यायाम् आज्यभागान्तं दैवावृत । वै. सू. 9.8 (क)

135. वैत. श्रौ. सू. 9.8 (ख)

136. अग्नये कव्यवाहनाय इति । वैत. श्रौ. सू. 9.8 (ख)

137. पुरस्ताद्धोमान् दक्षिणाग्नेरतिप्रणीते जुहोति वै० सू० 9.9

138. दक्षिणेनाग्निम् अतिक्रम्य प्रत्यङ् उपविशति । वै. सू. 9-10 (क)

139. उत्तरेण यजमान आग्नीध्रश्च । वै. सू. 9-10 (ख)

140. "अस्तु स्वधा" इति प्रत्याश्रावयति । वै. सू. 9-11

141. वैत. श्रौ. सू. 9.9 से 9.10

142. तदेतत् पुरस्ताद्धोमायुक्तं ब्राह्मणपठितौ श्लोकावपि बूतः ।
वै. सू. 9.12

143. इडाम् अवजिघ्रन्ति । वै. सू. 9.13

144. परिषिक्ते दैवावृत् । शंय्यवन्ता । वै. सू. 9.14

145. विमितानिष्क्रामन्तो जपन्ति । वै. सू. 9.15

146. प्रा चो भ्युत्क्रम्य "उदस्य केतवः" इत्यादित्थम उपतिष्ठन्ते ।
वै. सू. 9.16

147. दक्षिणा चो "दिवं पृथिवीम् 6 इत्यग्नीम् । वै० सू० 9.17

148. अथोद चश्चतुष्पथे त्रैयम्बकं यो अग्नौ इति । वै० सू० 9.18
यजमानार्यजनाः सव्यहस्तपुरोडाशाः दक्षिणान् उरून् आघ्नानाः त्रिः प्रसव्यम् अग्निम् अनुपरियन्ति त्र्यम्बकं यजामहे''' इति ।
वै० सू० 9-19

149. दक्षिण हस्तपुरोडाशाः प्रदक्षिणम् । वै० सू० 9.20

150. मूतयोः प्रमुक्तयोः यो नः स्वः" इति जपति । वै० सू० 9.21

151. दक्षिणावृत आव्रजन्ति । वै० सू० 9.22

152. अथादित्येष्टिः । वै० सू० 9.23

153. Rg.Veda 4.5.7.5; 8

154. Nirukta : 9.40

155. Sat.Bra. 2.6.3.2

156. फाल्गुन्यां-शुनासीर्यम् । वै० श्रौ. सू० 9.24

157. पुनः प्रयोगे पूवेद्यु: । वै० श्रौ. सू० 9.25

158. पौष्थान्तान् प च । वै० सू० 9.26

159. Vait.Sr.Su. 8.13

160. वायव्यं शुनासीर्यं सौर्यम् "एकया च" "शुनासीरेह" सूर्यश्चक्षुषाम् इति । वै० सू० 9.27

161. आप० श्रौ० सू० 8.20.5

162. प च संचराणि निरूप्य वायव्या यवागू: प्रतिधुग्वेन्द्राय शुनासीराय पुरोडाशो द्वादशंकपाल: । आप० श्रौ० सू० 8.20.5

163. सीरं षडयोगं दक्षिणा । औष्टारौ वा । श्वेतोश्व: सौर्यस्य । अभावो गौ: । का० श्रौ० 5.11.12-15

164. 1. तै० सं० 1.8.7

2. द्वादशगवं सीरं दक्षिणा । आप. श्रौ. सू. 8.20.9

165. Taitt.Sam. 2.1.1.1

166. Vait.Sr.Su. 10.1—10.23

167. एन्द्राग्न: पशु: आयुष्यप्रजापशुकामस्य । वै० सू० 43.31

168. यत्वा शिक्व: इति प्रक्षाल्यमानम् । वै० सू० 10.3

169. अ जते व्य जते इत्यभ्यज्यमानम् । वै० सू० 10.4

170. स्वाक्त मे इत्याज्यमानम् । वै० सू० 10.5 (क)

171. गन्ध द्वारादाभिरनुलिप्यमानम् । वै० सू० 10.5 (ख)

172. सोमा. भा. 10.5 (ख)

173. Vait.Sr.Su. 10.6

174. Vait.Sr.Su. 10.7-8

175. धर्ता ध्रियस्व, इति पादेना वटै निधीयमानम्। वै० सू० 10.9

176. विष्णो कर्माणि इति द्वाभ्यां उच्छ्रितम्। वै० सू० 10.10

177. समिद्धो अद्य इति प्रयाजान्। वै० सू० 10.11

178. नाराशंसिना देवो देवेषु इति द्वितीयम्। वै० सू० 10.12

179. ऊर्ध्वा अस्य, इतीष्टका पशौ। वै० सू० 10.13

180. आ नयैतम् इत्याद्या जनान्तम्। वै० सू० 10.14; कौ. सू. 64.6

181. इन्द्राय भागम्, इति यथादेवतम्। वै० सू० 10.15

182. य ईश इति प्रमुच्यमानम् अनुमन्त्रयते। वै० सू० 10.16

183. नीयमाने प्रमुच्यमानहोमा जुहयात्.....
प्रमुच्यमानो भुवनस्य ··यजमानाय दत्वा 1 इति।
पै. सं. 5.28.1-3

184. शास्यमाने प्रदक्षिणम् आवर्तन्ते। वै० सू० 10.18

185. वपायाः जातवेदो वपया इति। वै० सू० 10.19 (क)

186. शंभुमयोभुभ्यां चात्वाले मार्जयन्ति। वै० सू० 10.19 (ख)

187. ऐन्द्राग्नं पुरोडाशम् आवदानिकं च। वै० सू० 10.20

188. संप्रेषित आग्नीध्रः आमित्राद् औपयजान् अङ्गारान् होतु पुरस्तान्निर्वपति। वै० सू० 10.21

189. हृदयशूल उपमिते "अप्सु ते राजन्" इति जप जपन्ति।
वै. सू. 10.22

190. ऐन्द्राग्नेनेष्टवा काम्यः पशुः षशु। वै. सू. 10.23

191. यामः शुकहरिः शुंण्ठो वा नामयकामस्य पितृलोक कामस्य च।
वै० सू० 43.32

192. त्वाष्ट्रो वडवः प्रजाकामस्य। वै. सू. 43.33

6

Agnistoma Sacrifices

General Introduction

The most important, fundamental, and vedic-sacrifice, the soma-sacrifices 'are divided on the basis of duration of time in three categories, namely the Ekaha, the Ahina, and the Sattra. The sacrifices which are finished in one day in three savanas are called 'Ekaha'. The Sacrifices which take more than one day but not more than twelve days are 'Ahina' and the sacrifices lasting from more than twelve days to thousand years are called 'Sattra' in the traditional ritualistic literature.[1]

There are seven types of Jyotistoma[2], namely, Agnistoma, Atyagnistoma, Ukthya, Sodasin, Atiratra, Vajapeya, and Aptoryama; of these the Agnistoma is considered to be an integral part of the Jyotistoma, so that the two (Agnistoma and Jyotistoma) are often identified and described identical,[3] with their parts in almost all the ritualistic-works,[4] the Agnistoma an ekaha type of sacrifice is adopted as model for all the soma sacrifices.[5]

The simplest and most popular form of Soma-Sacrifice, the Agnistoma is obligatory like 'upanayana' for

all the 'dvijaties' *i.e.* the Brahmana, the Ksatriya and the Vaisya. The Brahmanas give the philosophical and etymological explanations of the Agnistoma-Sacrifice. The Ait.Bra. says that it is called Agnistoma because 'Agni' is praised therein. Or because the last stotra in this sacrifice is addressed to Agni.[7] In The Taitt.Sam and the Tandya-Bra. The Agnistoma is shown as a symbol of the creation of the universe.[8] The sat.Bra describes the Hota as Agni, Adhvaryu as sun. Brahma as moon and camasadhvaryu as sunrays etc.[9]

The vast and detailed description of the Agnistoma-sacrifice found in the samhitas, Brahmanas, and srauta sutra show its importance Prof. R.N. Dandekar and Prof. C.G. Kashikar have contributed one full volume[10] (separately in English & Sanskrit) of their srauta-kasa to this sacrifice. In the preface, Dandekar says" the second vol. of the Srauta kosa deals with only one and perhaps the most important sacrifice namely the Agnistoma.[11]

The important rites of the Agnistoma sacrifice commonly adopted in all the ritualistic works are as under ;

1. selection of the priests (Rtvija-varana)
2. construction of the Pracinavamsa-vedi (Sala-Nirmana)
3. Taking of the Diksa by the yajamana. (The Diksaniya-isti)
4. The opening sacrifice or the Iniation of the sacrifice. (The Prayaniya-isti)
5. The Purchasing of the soma (soma-krayana)
6. The welcome of the soma-quest (Atithesti)
7. Pravargya, Gharma and upasada itsis
8. Construction of the Mahavedi or the Uttar-vedi

9. The Uparavas
10. The Agnisomiya-Pasuyaga
11. The soma-savanas (pressing of soma herbs) and the Principal-sacrifice
12. Daksina, samastiyajus-homa Avabhrtha and Udayaniyesti etc.

In this sacrifice four days are required for its preparatory rites mentioned above and the principal-sacrifice, called 'Sutya' is performed on the fifth day in three savanas of the soma-namely the Pratah-savana, the Madhyandin-savana and the sayam-savana. In each savana the juice of soma-lata is collected by pressing it (the herb) and many cups are filled with the juice, intended to be drunk by the yajamana and the priests afrer making the offerings to various deities.

It is generally performed after the Darsapurnamasa, the Caturmasya and the Pasubandha Sacrifices, but one can perform it even before these sacrifices but necessarily, after Agnyadheya sacrifice.[12] Four or (generally) sixteen or seventeen priests,[13] thorough master of the vedas, neither too young nor too old, with clear and loud voice and physically fit are employed in it.[14] It is performed in the spring-season (vasanta) every year on the amavasya or purnima days.[15]

The priests after having been selected by the yajamana decide a suitable and proper place for sacrifice (devayajana) in the morning. The three sacred-fires, namely the Ahavaniya, the Garhapaty and the Daksina are established respectively with proper vidhi, in their holes (kundas) prepared already for them. In these fires, the other sacrifices like Agnihotra or Darsapurnamasa etc. are not performed. The Pracinavamsa sala (yajana-sala) having four door and ventilation for air and light constructed over the established-fires and the adjacent area, according to the requirement.

In the afternoon the Diksaniyesti begins. The yajamana gets his nail cut and shaved his hair and beard. He takes

bath with the water kept in a special pot-already placed in the north to the yajnasala. After taking bath he steps towards the north-east and wears a new but washed dress. The wife of the yajamana goes through these rites too (except cutting of the hair) guided by the Pratiprasthata-priest.

In this isti, ekadasakapala-purodasa for Agni and visnu, and the caru for Aditya are prepared. The Adhvaryu anoints butter (navanita) from head down to the feet, on the body of the yajamana, who stands to the east of the yajnasala. After purifying the yajamana with the pavitries, the Adhvaryu makes him inter the Sala along the back of the Ahavaniya and to the front of the Garhapatya and performs Audgrabhana-homa.

The Adhvaryu spreads two pieces of 'Kṛṣṇamṛga-carma' in the north of the Ahavaniya in such a manner that the upper parts (neck etc.) of the 'carma' should face the east. The yajamana and his wife sit on these carmas. The priests cook the prescribed food for them on the Garhapatya and Daksina-fires as per rules. The food for yajamana is served in an iron pot and for his wife in a copper pot. After this rite the yajamana observes specific rules in his behaviour.

Next day begins the Prayaniya-isti (the opening sacrifice) in which the special-offering of caru, cooked in milk is offered to Aditi and the Ajya to Pathya svasti, Agni, Soma and Savita. The svisṭakrt-oblation is offered to Agni-svisṭakrt. The mantras of the Anuvakya[16] are recited in place of yajya[17] mantras and *vice-versa* in this isti.

After the 'Prayaniyesti' comes the Somakrayani-rite, in which the Soma, the king of herbs is taken in exchange of cow, gold, he goat and bull etc. The purchased-soma is brought to the yajnasala in a 'sakata' following the prescribed procedure, this Soma is placed to the south of the Ahavaniya. Atithesti-Sacrifice is performed to welcome the Soma. The navakapala-purodasa is offered to visnu in this isti. The ajya is placed in the pot called tanunaptra-patra, named after the deti-

'Tanunaptra'. All the priests and the yajamana touch the ajya' for the sake of mutual co-operation. After that the yajamana takes the Avantara-diksa and does not sleep that night.

At the end of the Atithesti, the upasada isti is performed two times daily for three days. The offerings of ajya are made to Agni. Soma and visnu, after taking the ajya eight times, with chamas in juhu and four times in upabhrta. The Brahma unties the Soma herbs and all the priests praise the soma by reciting the mantras and touch the Soma at the same time.

The Adhvaryu goes to the south of the Ahavaniya after taking the 'Juhu' and 'Upabhrta' filled with ajya and offers its oblations to Agni, in the east, from the central point of Ahavaniya, to Soma in the centre and to Visnu in the west from the central-point of Ahavaniya.

The follow the Pravargya and the Upasada rites respectively or *vice-versa*. Both are done twice a day in the morning and in the afternoon, at least for three days. The pravargya-rite is performed either by laying out the Pravargya-apparatus in the form of a human-body or by throwing them in water.[18] In the Upasada isti the offering of ajya, taken from juhu are made to Agni and Soma, and from upabhrta to Visnu. Mahavedi is constructed on the second-day of the upasadas and Pravargyas.

'The Agnipranayana rite' (Bringing fire from the Ahavaniya to the Mahavedi) takes place on the fourth day, after performing the Upasadas and the Pravargyas in the centre of the Mahavedi becomes Ahavaniya for all rites in the soma-sacrifices and the original-Ahavaniya becomes Garhapatya. When the fire is led to the Mahavedi, two Havirdhana-mandapas are constructed, one in its north and the other in the south. Then four Uparavas (pits) are dug in the southern-Havirdhana-mandapa. The Kusa-grass is strewn around these pits and adhisavana and phalaka are placed on it. A particular

spot named 'Khara' is made to the east of the uparavas. A shed called 'sadas' and six dhisnya fire-holes are also constructed. Other preliminary rites of the Agnistoma sacrifice are also performed before the main sacrifice.

The fifth day is called the 'Sutyadivasa' because the soma is pressed-out on this day and offered to the deities. The priests get up in the second half of the night of the Upavasada-day *i.e.* the fourth day prepare the materials and perform the preliminary rites for pressing out the Soma, thrice, on the fifth day. Meanwhile the oblations are prepared for offering to Indra, Visnu, Pusan, Sarasvati Mitra and Varuna in the principal-sacrifice. The Adhvaryu first of all gives thirty three yajnatanu-offerings of ajya in the Agnidhriya-fire. Then the various patras and other sacrificial-materials are placed on their respective places. The Hota-priest recites the 'prataranuvaka and then the Adhvaryu assisted by the Pratiprasthata, Nesta and Unneta performs the Mahabhisava (the great pressing of the soma). The Adhvaryu sprinkles special nigrabhya-waters on the soma herbs and presses them three times, with the help of adhisavana-falakas and collects the soma in the Upamsu-patra. The same method is adopted to collect the soma in the Antaryama-patra, Aindravayava patra, Maitravaruna-patra, Asvina-patra and Dronakalasa. The offering of Soma is given in the Ahavaniya-fire, after chanting the respective stomas and stotras for various deities in the Pratah-savana.

Then begins the Madhyandin-savana. It is the climax of the sacrifice, first of all is performed the Mahabhisavana rite, in which the Adhvaryu fills the sukra-patra, Manthin-patra, Agrayana patra, Ukthya-patra and Marutvatiya-patra with soma. Then the priest and the yajamana come out of the Havirdhana-mandapa and recite the Pavamama-stotra in the Sadasa. After the gharma-offerings, the pasupurodasa is offered to Agni and Soma. After that the Adhvaryu offers the 'pradhanahoma-oblations followed by one offering of Ida

in the end. The offering of Soma from the various parts are made to the dvidevatas, namely the Indravayu Mitravaruna and Asvinau. The priest and the yajamana eat the 'yajnasesa' in the end.

In the evening the Sayam-savana or the Trtiya-savana begins. In the savana the method of abhisavana is the same as in the pratah and Madhyandin-savanas, but the deities, the offerings the stotras and the stomas are different. The Adhvaryu first of all fill the Aditya-patra then the Agrayana, Samitra, Vaisvadeva Patnivrata, Hariyojana, Atigrahya, Sodasi, Dadhigraha, Adabhya and Amsugraha-patras with soma, by pressing the Soma-herbs, and offers their oblations respectively to the respective deities after reciting the stomas related to them. Then the yajamana and the priests come out of the 'Havirdhana-mandapa' and recite the 'Pavamana-stotra'. Then the Pasupurodasa is offered to eleven deities, namely Agni, Sarasvati, Soma, Pusa, Brhaspati, Visvedeva, Indra, Maruta, Aindragna, Savita and Varuna. (It is the vikrti of the Agni-somiya pasuyaga). Then the yajamana and the priests eat the yajna-sesa (the remains). The Sayam-savana ends with the Patni-samyaja offerings.

After the trtiya (Sayam) savana the rite of Avabhrtha, "finala bath" is performed. The Priests the yajamana and his wife go to the river, taking with them almost all the upakaranas and the patras used in the savanas, smeared with soma or ghrta and put them in the river, after taking the final bath. After that they return to the yajnasala and perform the 'concluding-rite' 'the Udayaniyesti', following the method adopted in the 'Prayaniyesti'. The principal deity in this isti is Agni. One offering of astakapala-purodasa and one of pancakapala-purodasa are offered to agni. Only the anuyaja-offerings are made in it not the prayaja-offerings. The anuvakya-mantras are recited in place of yajya-mantras in it. The Daksina to the priests is given separately according to the vidhi. Thus the Agnistoma goes to an end with the Udayaniyesti rite.

Agnistoma Sacrifice : As Described in the Vait.Su.

To determine the qualifications of the yajamana the Vait.Sr.Su. quotes the Gopatha-Brahmana[19] which says "that the yajamana, who intends to perform the Soma-Sacrifice, and whose father and grand father have not drunk "Soma" *i.e.* have not performed Soma-Sacrifice, should offer a bull to "Indra-gni".[20] The yajamana selects first of all four main priests. He selects the first priest as Brahma who is wellversed in the Atharvangirasaveda, the second as udgata well versed in Sama-Veda the third as Hota, wellversed in the Rgveda and the fourth as 'Adhvaryu', well versed in the yajurveda.[21] Then he selects three assistant priests to each of the four priest. The assistants to Brahma are called the Bramhanac-chamsi, the Pota and the Agnidhra, while the Prastota, the Pratiharta and the Subramanya assist the Udgata. The Maitra-varuna, the Acchavaka and the Gravasutra are the assistants to Hota, and Pratiprasthata, the Nesta and the Unneta to the Adhvaryu priest.[22] The appropriate time for the performance of the soma-sacrifice (*i.e.* Agnistoma) is as prescribed in Agnyadheya sacrifice.[23] The selection of the place for the sacrifice (devayajana) should be made[24] according to the Gop.Bra.[25] The Brahma recalls all the forms of the Soma Sacrifice in his mind.[26] In the Diksaniyesti offerings are made to the Agnivisnu.[27] This isti ends-with Patnisamyaja-offerings.[28]

The diksita yajamana pronounces the mantra abhyan-janam...[29] when the Adhvaryu anoints him with butter and after that when he is being purified with kusapavitri, he pronounces 'punantu me...[30] when the Adhvaryu asks him to sit on the 'krsnamrgacarma', he utters' sutramanam...[31] After the declaration as diksita by the Adhvaryu the yajamana moves freely.[32] After the sun-set he breaks his vow of silence, by praying the Aditya with 'astam yatte namah...[33] and worships the stars with' naksatranam ma samkasasca....[34] The yajamana performs the rites beginning with 'kasipu' and ending with the rite of viksana,[35] to the south of the

Ahavaniya-fire, according to the kausika Sutra.[36] He pronounces the mantra, 'punah pranah...' regarding the objects mentioned in the mantra,[37] and worships the Aditya with, 'adityasya ma samkasah. Vdyate namah.'[38] He performs the observances mentioned below.

He neither stands nor speaks any word in respect of any body after diksa. He does not ordinarily call any body by name. But if he calls a brahmana for the purpose of the yajna, he adds the word 'vicaksana' at the end of his name and adds 'casnasitanita' at the end of the name of the prajapatya' (Here the word 'prajapatya' means, ksatriya, vaisya and sudra.[39] He does not perform any Dana, Homa, Paka, study of the Vedas and Agnihotra. He wears the skin of black and deer and the turban (usnisa), folds the finger of both the hands in the shape of musti raises up the first three fingers beginning from the thumble. He takes the horn of a Krsnamrga all the time and he secratches his skin with it when needs.[40]

If the yajamana breaks the vow of reservation of speech and if he opens his musti he should pronounce the following mantra for prayascitta

"अग्निहोत्रं च पौर्ण मासश्च यज्ञ पुरस्ताव् प्रायंचम् उभौ कामप्रौ भूत्वा क्षित्या सहाविशताम् । वसतिश्च मा मावस्यश्च यज्ञः पश्चात् प्रा चम् । मनश्च मा पितृयज्ञश्च यज्ञो दक्षिणत उद चम् । वाक्च मेष्टिश्चोत्तरतो दक्षिणांचम् । रेतश्च मा न्नं चेत उर्ध्वम् । चक्षुश्च मा पशुबन्धश्च यज्ञो मुतो वाज्यम् ।"[41]

The mantra mentioned above is again pronounced by him the end of the 'diksa' for the achievement of the 'vasu'.[42] He should not watch the sun-rise and sun-set from the vedi, and he should keep him self away from the heat of the fire except the dhisnya. He should always speak the truth.[43] On the violation of the vow he should pray to the Ahavaniya with 'yad asmrti'.[44] He should discharge the urine and stool in a hole made by himself by picking up a clad of earth with

'satyam brhat'[45] and sudhah na apah...[46] and should clean and purify himself with the clod of earth uttering, 'pavitrena prthivi...[47]

If the subordinates of the yajamana break the clod with danda etc. he pronounces the mantra 'ya rte cid abhisrisah...'[48] If he dreams in the night, he should clean his mouth with 'paropehi . ' and 'yo na jiva '[49] (as said in the Kau.Su.). He removes the drops of 'vdhra'[50] with 'divonumam...'[51] If the fluid is secreted in the mouth of the yajamana he pronounces this sloka to himself :

यद् अत्रा पि मधोरहं निरष्ठविषम् अस्मृतम् ।
अग्निश्च तत्त्रविता च पुनर्मे जठरे धत्ताम् ।।[52]

If he discharges the semen he utters the sloka :

यद् अत्रा पि रसस्य मे परा पपाता स्मृतम् ।
तद् इहोपह्वयामहे तन्म आप्यायतां पुनः ।।[53]

If he speak prohibited language he pronounces 'paropehi...'[54] If he crosses the waters he utters 'asmanvati...'[55] when he gets wet uncovered in rain, he Pronounces 'apah-samudrat...'[56] If he becomes angrye, he pronounces himself 'ava jyam iva...'[57] The Brahma cooks the sthalipaka in the milk of 'sarupavatsa' cow, pours ghrta on it removes it from the fire, raises it up and utters the word 'him' over it, pours down ghrta on it again and offers its oblations with 'garbhavedana' and 'pumsavana' hymns.[58] He gives the remaining sthalipaka, to the wife of the yajamana to eat, after she has taken her purificatry bath if she is in mensturation.[59] By this rite sh (the yajamana-patni) gets a son.[60]

A period of three days or uncounted days is allowed for diksa in the Agnistoma sacrifice. But for the Ahina sacrifices only twelve days are prescribed for this purpose.[61]

In the Prayaniya-isti, the Brahma utters the Atharvan-mantras related to 'Pathyasvasti', Agni, Savita and Aditi, to whom the other priests utter mantras from the other vedas

at the Diksa. But while offers the first 'Pathya-oblation, he follows with 'pathya revatih...' and 'vedah svasti...'[62] The Prayaniya-isti ends in 'samyuvaka'.[63]

The Brahma pronounces the mantra 'yasyorusu...' at the time of the 'Purnahuti-rite, which is offered with the help of dhruva.[64] After coming out from the 'yajnasala, the Brahma follows the 'Somakrayani-cow reciting 'divam ca roha...'[65] Then he recites the mantra 'idayaspadam ' at the time when the 'padabhihoma'[66] is being performed on the ground, where the seventh foot-print of the Somakrayani-cow is preserved. In the region of the uparavas the Adhvaryu takes the soma from the sakata and puts it on the skin of bull, holding a piece of gold in his hand with 'abhityam...',[67] and removes the grass etc. from the soma-herbs. Then he pronounces the mantra 'ayam-sahasram...'[68] looking at these soma-herbs. After the Soma has been purchased, the Brahma takes away the turbon of the yajamana without his permission.[69] He stands in his seat reciting the mantra 'udayusa...' to receive the soma, which is being brought to him.[70] When the soma-sakata reaches in front of him, he goes to the south of the fire and pronounces the 'apratiratha-sukta.'[71] When the soma, the king of the herbs is being brought from the sakata and is being placed on the chair, the Brahma pronounces the mantra 'dhruvam dhruvena...'[72]

At the time of Atithyesti (reception of the soma, the quest), when the soma is placed on the prescribed seat in the sabha, to the south of the Ahavaniya-fire,[73] the Brahma touches the havis with the mantra 'yajanena yajnam...[74] He speaks the mantras 'visnornu kam...'[75] when the 'vaisnava-home' of navakapala-purodasa is being performed. The Atithesti ends with ida.[76] The Adhvaryu takes the ajya in the tanunaptra-patra five time with five mantras, 'apataye tva grhnami' 'paripataye tva...', tanunaptre tva...' 'sakvaraya tva. 'sakmana ojisthaya tvagrhnami' respectively.[77] The priest and the yajamana touch the ajya, taken in the tanunaptra-patra, with

'anadhrstamasyanadhrsyam...' and then the yajamana alone pronounces the 'diksa-linga-vacana after this mantra.

The Adhvaryu asks the Agnidhra, agnita madantyapah, the Agnidhra replies madanti deviramrta rtavrdhah.' Adhvaryu again asks him, 'come with it' (udehi). Then the Agnidhra brings the madanti water-pot, putting on the stings of the kusa.[78]

The yajamana and the priests touch the 'madanti-waters and make the soma prosper with the mantra

अंशुरशुष्टे देव सोमा प्यायताम् इन्द्रायैकधनविदे ।
आ तुभ्यम् इन्द्र प्यायताम् आत्वम् इन्द्राय प्यासत्य ॥
आप्यापया.....आशीय इति ।

After touch in the madani-water again they put their hands with palms upward on the 'prastara' and pay homage with एष्टाराप एष्टा वामानि प्रेषे भगाय ऋतम् ऋतवादिभ्यो नमो दिवे नमः पृथिव्यै ।[79] The Brahma after having offered the 'Purastad-dhoma' offerings for the pravargya, sits down to the south of the Garhapatya-fire.[80] At the first soma-sacrifice one should not perform the pravargya, except a learned-Srotriya, if he desires so.[81]

After having closed eastern door of the yajna-sala, the Adhvaryu asks 'brahman gharmena pracarisyamah', the Brahma grants the permission with 'pracarata gharmam'.[82] The voice of the Brahma, while granting permission should be either loud or low at all the times.[83] When the Gharma (the vessel of the pravargya) is being heated the Brahma sits by the side of the Gharma and recites nine mantras,[84] of these mantras the first is

धर्म तपाम्यमृतस्य धारया देवेभ्यो हव्यं परिदां सवित्रे ।
शुक्रं देवाः श्रृतं अदन्तु हव्यं आस जुह्वानम् अमृतस्य योनौ ।

and the last is धर्मस्त तप्तः प्रदहतु भ्रातृव्यान् द्विषतो वृषा । उद्यन् म शुक्र आदित्यो विमृधो हन्तु सूर्यः । These mantras are recited in half, in the manner of a sastra leaving Ahava and Pratigara.[85]

The Pravargya and the Upasada-Rites

The Pravargya rite is delt with separately in the Srauta-sutras of the Apastamba, Katyayana and Baudhayana,[86] but the Vait.Sr.Su. describes it as a part of Agnistoma-Sacrifice like other Srauta-Sutra,[87] after the Atithyesti-rite'. As for the performance of the Pravargya, the Vait.Sr.Su says that it should not be performed by the yajamana performing the Soma-Sacrifice for the first time, but if the yajamana is a vedic-scholar (srotriya) he can perform the Pravargya, if he so desires.[88] After having offered the prior oblations (Purastad-homa) for the Pravargya, the Brahma takes his seat in the south of the Garhapatya-fire.[89]

As a part of Pravargya, the gharma-rite is performed. Before proceeding the gharma-rite, the Adhvaryu seeks permission from the Brahma by pronouncing the words 'oh Brahman, we want to perform the gharma-rite. The Brahma grants ihe permission either loudly or in low voice.[90] According to the commentators, Somaditya, the entire directions permitting the gharma-rite may be in the loud voice or alternatively, only the utterance of permission *i.e.* "Pracarata-gharmam", may be in the loud voice.[91] After the permission of the Brahma the "gharma" is heated and the Brahma sits besides the gharma.[92] During the process of heating the gharma, the Vaitana has enjoined the worship of gharma by a certain mantras, nine in numbers.[93] Out of these nine, only three mantras *i e.* 'Brahma tva tapati...' 'brahma yajnanam...' and 'iyam pitrya...' belong to the Saunakiya of the A.V. Rest of the mantras (partly or fully) occur in the paippalada rec of the A.V.[94]

It is important that no other Srauta-sutra has adopted this style of giving the mantras in full which is adopted by the Vait.Sr.Su. It gives the initials of the mantras of the A.V. (Saunaka) only, and gives in full the mantras other than the Atharveda mostly. The above said mantras are recited in the style of a 'Sastra'[95] by reciting the half portion of the mantra,

barring the Ahava[96] and the Pratigara[97] modes of pronunciation. Then the Vait.Sr.Su. enjoins the recitation of the mantra 'rucirasi (A.V. 17 1.21)', with the name 'rucitam'. No explanation of 'rucitam' is given in Vaitana Sr.Su. But as known from the other Sr.Sutras, in this performance the bunch of kusa grass, known as veda, (placed on the top of the Mahavira to represent sikha) is lightened, when it becomes bright it is known as rucitam and the above mantra is recited by the Brahma at that time.

The Brahma recites the mantra 'uttisthavapasyata...' (A.V. 7.75.1) for the priests and the assistants, who have milked the cow and the mantra 'upahvaye...' (A.V. 7.77.7) for the cow whose milk is being used, while the offerings of the gharma are offered, the Brahma recites the mantras of the gharma-sukta. At the time of gharma the Hota Utters the Vasat and Anuvasat calls, then the Brahma recites two atharvan-mantras, which is called 'vasatkara-homa'. After the gharma offerings the remainder-gharma is drunk by the yajamana, with the help of upayamani and the priests smell only. The Vait.Sr.Su. does not give details of partaking of the remainder but prescribes it to be followed in the same manner as in the case of partaking of yajina.[98] According to the Somaditya's commentary, the partakers are Hota, Adhvaryu, Brahma and Agnidhra, who simply smell and the yajamana actually eats the gharma-remainder.[99]

The yajamana and the priests purify themselves by sprinkling the water on each other by the pavitris, in the 'ucchistha-khara.'[100] At the end of the Pravargya the Hota recites the mantra 'suyavasat...' three times and Brahma offers the Samsthitahoma-oblations.[101]

There are three 'upasadas' of the Agnistoma-Sacrifice and twelve of the Ahina sacrifice.[1 2] The Vait.Sr.Su. mentions three ajya-offerings for Agni, Soma and Visnu in the upasadaisti.[103] After these oblations the vasatkar is pronounced. All the acts done in the performance of the Atithesti, related to

the rites of apyayana'[104] and 'nihnavana'[105] takes place in all the three upasadas.[106] When the Adhvaryu gives out the call 'Oh -Agnidhra, do you recite the 'devapatni-stotra.' The Agnidhra stands up near the Garhapatya fire facing the east and recites the devapatni-stotra in a single breath. The commentator feels that the recitation of the devapatni-stotra, is taken in confusion here, because in reference to the call of 'subrahamanya'[107] the samcarana of the Brahma taken by mistake in the devapatnistotra.[108] The Brahma recites three atharvan mantras,[109] when the Subrahmanya priest perform the japa by three mantras. The commentator clarifies that the japa of these mantras performed invariably at the time of call for the Subrahamjanya.[110]

Maha Vedi : As regards the construction of Mahavedi the Vait.Sr.Su. gives only two sutras enjoining the recitation of two mantras *viz.* 'vi mimisva...' (A.V. 13.1.27) and 'yasyam vedim...' (A.V. 12.1.13) while the Adhvaryu measuring the Vedi and marking it respectively.[111]

Carrying of Fir, Soma and Carts

The next step after the construction of Mahavedi is to carry to the place of sacrifice the fire, Soma and two carts carrying them. This act is known as agni-pranayana, havih-pranayana and havirdhana-pranayana. Havirdhana is the name given to the cart carrying the havis obviously because of the fact that the havis which in this case is soma is kept on it.[112] The act of carrying Agni, Soma and havirdhana are performed simultaneously.

The Vaitana Sr.Su. does not give the details as to the place where from the fire is taken and placed where But the commentator clarifies that the fire is taken from the 'Salamukhiya-fire' to the Uttarvedi.[113] The Brahma follows this rite by pronouncing the mantra 'agne prehi-(A.V. 4.14.5) and sits outside the Mahavedi. The Vait.Sr Su. does not clarify the purpose of sitting of Brahma out-side the Vedi but

it is known from the other source that the Brahma supervises from his seat the activities going on at the Mahavedi.[114]

While the Adhvaryu offers oblations on the south and north tracks of the havirdhana-carts, the Brahma recites the mantra 'idam visnu ..' (A.V. 7.27.4) and 'trini-pada...' (A.V. 7.27.5) respectively.[115] The Brahma pronounces two mantras *viz.* 'itasea mamutasea' ond 'svasathe bhavata...' (A.V. 18.3.38-39), when both the havirdhana-carts are made to move and when the wooden supports (upastambhana) are adjusted under the carts, he recites the mantra, 'visnornukam...' (A.V. 7.26.1).[116] The Vaitana does not give the full details about the moving stating of the havirdhana carts and the situation etc. of the audumbarya. It is known from the other Srauta-sutras, that in the midst of the sadas a post of udumbara tree is fixed which is of the height of the yajamana above its pits.[117] The Brahma recites a mantra when the oblation of ajya is offered at the top of the audamabrya.[118] The Vait Sr.Su. gives the description of carrying the fire and the Soma only in four sutras. The Brahma invited by the Adhvaryu for carrying the fire and the Soma, proceeds towards the patni-sala, through the tirtha-way. In the next sutra the Vaitana specifies the 'tirtha-way'[119] that 'as passing between the catvala and the utkara along the north of the spot meant for the Agnidhriya-fire and of the Sadasa.[120] After the directions of samcarana the Vait.Sr.Su. hits at the series of acts beginning from acamana and ending at viksana.[121] The details of these rites are not given perhaps keeping in mind the details given in the kausika-sutra,[122] which the commentators alludes to by stating that these acts are described in the darsapurnamasa sacrifice. In the description of the 'Darsapurnamasa' he explains the sutra (1-19) as 'samhitavidhivad bhavati'.[123] The Brahma goes after the Agni and Soma, which are carried forth, pronouncing the half verse, Somam rajanam...' (A.V. 3.20.4). After giving an oblation in the Agnidhriya-fire, the Brahma takes his seat, reserved in the south of the vedi, passing through northern side of the Agnidhriya-fire and the western side of Ahavaniya fire.

Agnisomiya Pasu-rite—Vait.Sr.Su. gives a very short description of the Agnisomiya Pasu-rite indicating that this rite is performed according to the rules as already prescribed in the animal (Pasubandha) sacrifice.[124] The rites connected with the Animal-sacrifice related to Agni-soma end with the Patnisamyaja-offerings,[125] as described in the Pasuband-Sacrifice. The Vait.Sr.Su. states that all the animal sacrifices are to be performed on the model of Agnisomiya (animal) sacrifices,[126] as also the pasubandh-sacrifice. The commentator clarifies that the real model of the animal sacrifice is the Agnisomiya sacrifice. The Pasubandha sacrifice mentions only the general rules, particularly the sequence of the sacrifice.[127]

Carrying forth the Vasativari Waters

As taken from the other source,[128] the vasativari waters are carried round for protection and for repelling evil spirits. These waters were to be employed next day in extracting the Soma-juice. There is a difference of opinion as to whether these waters were brought before or after the Subrhmanya-call.[129] It is important to mention here that the rite of Subrahmanya-call is employed by the Vait.Sr.Su. in the Upasada-isti (15.4) not in relation to carrying the Vasativari-waters. The Vasativari waters being carried all around by the adhvaryu are consecrated by the Brahma with the mantra 'purnam mari prabhara...' (A.V. 3-12.8).[130] Then the waters are placed near the Agnidriya fire consecrated by two mantras *viz.* 'ima apahprabharami' (A.V. 3.12.9) and 'amuryah ..' (A.V. 1.4.2).[131] The yajamana resides near these waters in the Agnidhriya-Sala.[132] The Vait.Sr.Su. does not mention the stay of the priests in the Agnidhriya-sala, but from other source it is known that the priest stay at night in the sala with the yajamana while the wife of the yajamana keeps awakened in the prayvamsa-sala.[133] It is corroborated by the Vait.Sr.Su. also as the mention is made of the priests being awakened the other night who touch the waters near the Salamukhiya-fire.[134]

After that the Brahma offers oblations in the Agnidhriya fire with yajnatanu mantras beginning with 'havirupavahrtah... up to 'Vaisvanarognistomah',[135] before proceeding with the principal-soma-sacrifice. According to the commentator the yajnatanu-offerings are thirty three in number and are of different kinds.[136] After these offerings; the Brahma takes his seat, after having gone along the south of the Agnidhriya-fire and to the west of the Ahavaniya-fire in the south. The Vait.Sr.Su. gives a special rite which can be considered as part of Abhicara, a special of the Atharvaveda. In the competition of rituals, when two rival yajamanas perform Agnistoma at the same time, the Brahma offers ajya oblations in the Agnidhriya fire with four mantras at a time for a single oblations from A.V. 5.26, before the pratarnuvaka[137] when the hota takes his seat to perform the pratarnuvaka, the Brahma offers the oblations of ajya with the mantra 'yadasmrti...' (A.V.7-111) and then offers the preliminary oblations (purastad-homa) for the morning pressing (pratah-savana)[138] while the pratarnuvaka is being recited by the Hota-priest, the Braha mutters four humns (A.V. 6.3-6) beginning with 'patam na indrapusana' (A.V. 6.3-6). This view of the Vaitana Sr.Su. is contrary to the srauta-tradition because the other Srauta Sutras[139] hold the view that while the prataranuvaka is being recited the Brahma sits silently.

Following the recitation of the aponaptrya-stoma by Hota, the Brahma mutters three suktas (A.V. 1.4-6) beginning with 'ambaye yanti'.[140] Then takes place the rite of 'pressing of Soma' (Abhisavana) All that time Brahma offers the abhisavana-homa-oblations with the Atharvan-sukta (A.V. 2-5) beginning with 'indra ju sasva...'.[141] The Vait.Sr.Su. does not give the details of the acts related to the pressing of soma (abhisavana) but simply gives the reference of the homa performed by the Brahma at the time of pressing of soma. After the sunrise the Brahma performs the 'Upamsugraha-homa' by reciting the mantra 'suryo dyam...' (A.V. 13.45). Then the Brahma consecrates the Soma which is collected in

the dronakalasa, with the sukta, beginning with—'indraya somam' (A.V. 6.2) and in the madhyandin-savana with 'dhrsat piba' (A.V. 7.81.2).[142]

In the process of Soma pressing when the drops fall, the Adhvaryu or any other priest informs the Brahma uttering' Oh Brahman ! the Soma is scattered' at that time the Brahma touches the scattered Soma and pronounces the mantra 'abhud devah savita...' (G.B. 2.2.12).[143] After that the Brahma offers seven ajya-offerings with seven atharvan mantras, beginning with 'ye agnaye apsvantah...' (A.V. 3.21.1.7)[144]

The Adhvaryu, the Pratiprasthata, the Prastota, the Udgata, the Pratiharta, the Brahma and the yajamana going back to one another holding from the back and marching forward from the havirdhana-sala offer oblations to the scattered-soma-drops with 'drapsascaskanda...' (A.V. 18.4.28) and with four mantras beginning wirh 'yaste drapsah skandati... etc.[145] (Out of these four mantras, one *i.e.* 'yaste drapsah . ' occurs in the Gopatha Bra. only, a part of the second mantra occurs in the Rg. veda (10.17.12). About the rest of mantras no source in known). After these offerings the priests and the yajamana, take their respective seats in the south of the catvala.[146] The Brahma looks at the Udgata priest reciting three mantras (trca) beginning with 'doso gaya...' (A.V. 6.1).[147]

The Prastota asks the permission of the Brahma saying 'Oh ! Brahman we shall chant the pavamana-stotra after your permission[148] in the lowest tone in the morning pressing, in the medium voice in the middle-pressing and in the loud tone in the third pressing. The Prastota chant the stotra "rasmirasi ksayaya jinva"... with three mahavyahrtis 'Om bhurbhuvah and svah after the stoma in the three savanas respectively.[149] In the Ukthya and other types of Soma-Sacrifice including the Ahina, the performance takes place with "Om bhur bhuvah svah janat brhat karad ruhanmahat chamom."[150]

As indicated before (Vait Su 16.6) that when the two rival yajamanas perform the Agnistoma Sacrifice at a time, with a spirit of envy, the Brahma pronounces the following mantra repeated over the stoma-bhagas of the rival, and looks at the rival Brahma.[151] The mantra is —

स्तुतेषे स्तुतोर्जे स्तुतदेवस्य सवितुः सवे । बृहस्पतिं वः प्रजापतिं वो वसून् वो देवान् रूद्रान्···कृणोतु वीर्यम् ।[152] (गो० ब्रा० 2.2.14)

Then he recites the stotra of the Sayam-savana with two mantras 'stutasya stutam, and indriyavanto havamhe... (Taiti. Sam. 3.2.7.2).[153]

The Brahma sanctifies the soma - Kalasa designated as 'putabhrta' with the mantr-'indrasya kuksih...' A.V. 7.116.1).[154] The Brahma makes the yajamana to pronounce the mantra 'syenosi' (A.V. 6.48.1) in the morning-savana, 'Vrsa asi...' (6.48.3) in the madhyandin savana and 'rbhurasi...' (A.V. 6.48.2) in the third or evening savana respectively after the bahispavamana-stotra has been recited.[155] Then the recitation of the mantras of the G.Bra is recommended by the Vait.Sr.Su. on the authority of other authors of the Sutr-literature.[156] The Adhvaryu asks the Agnidhra to bring the fire to spread the barhis and to prepare the Purodasa.[157] The Agnidhra places the fire in the three savanas from the Agnidhriya-fire by means of burning coals in the first two savanas and burning sticks in the third or evening-pressing.[158]

The Agnidhra goes to all the fire-places, facing towards east up to the Marjaliya, places a portion from the fire in all the fire holes and puts back the remaining fire in the Agnidhriya-fire place.[159] He spreads the kusa-grass on the mahavedi up to the uttarvedi beginning from the eastern-line and puts the ajya on the Purodasa and other oblations, (alamkurute).[160] He pronounces the mantra 'ye agnaya vihrta...' looking towards the fire left in the 'dhisnya' fire place.[161] In the Madhyandin and Sayam savana the Adhvaryu takes his seat, going to the west of the Ahavaniya with

'punarmaitvindriyam...[162] and offers four oblations of Purodasa, first three oblations with 'justo vace bhuyasam justo vacaspataye devi vag yadvaco madhumattam tasmin ma dhahsvaha. vace svaha. Vacaspataye svaha and the fourth with 'sarasvatyai svaha' remembering the mantra in his mind.[163] Some Acharyas hold the view that these offerings should be seven in place of four – four already prescribed and the other three with 'sarasvate souaha', 'mahobhyah sammahobhyah svahah and rca stomam svaha' respectively.[164] All the priests and the yajamana pray to the Aditya with 'divasprsthe'[165] after the preparation of the savaniya Pasuvapa,[166] then go to the Ahavaniya, fire with 'ma pragama,[167] go to the other fires and the Adityayupa with 'agnaya sagara sth...ma, ma himsista'.[168] They all go to the Agnidhriya-fire from north of the sadas. The yajamana goes to the Dhisnya-fire from the east but the others go from the west.[169]

All the priests and the yajamana, moving in the sadas bow to the Dhisnya-fires reciting the mantra' dhisnyebhyo namo nmah' (Gop.Bra. 2.2.18).[170] In the same way they bow to the fires named Drasta and Upasrota and the respective places of the Vedi *i.e.* catvala, utkara, samitra, avadhyagohah, astava, agnidhriya, acchavakavada, marjaliya, khara, and other dhisnyas, where special rites are performed, pronouncing the mantra agnayah sagara stha...'.[171] They all touch the barhisand both the gates of the sadas with 'urvantariksamvihi' the barhis and with 'devi dvarau ma ma santaptam' (Taitt.Sam. 3.2.4.4) and 'lokam me loka krtau krnutam' (Taitt.Sam. 1 1.12.1) both the gates.[172] After entering in the sadas' they bow to the Anukhyata-Aditya, reciting the mantra 'anukhyatre namah'. After that they go around to the dhisnya fires by the northside standing and facing their own dhisnya-fires, bow to the Brahma by pronouncing the mantra 'upadraste namah'.[173] They sit near the dhisnya-fires facing these and recite the mantra 'abhitvendrah...'.[174]

When the concerned priests chant the stotra the yajamana sitting near them and the Sadasya priest, sitting in the north of the Brahma recite the same mantra, 'abhi tvindrah' (A.V S. 99.1). The Sadasya priest mutters the word 'janat' after the mantra, but only mentally.[175] After the entry into the dhisnya-fire hall, if somebody has to go out during the currency of the rite he does so by the eastern gate via north of his dhisnya-fire. Those who do not have dhisnya-fire (adhisnyavantah) have to go from the south of the Maitravarunas dhisnya-fire following the same way.[176] The offering-material of the savanas, purodasa etc. are consecrated by the mantras related to the deities, to whom the offerings are to be made according to the deity.[177] The offerings to Indra and Vayu are offered with the mantras vayurantariksasya' (A.V. 5.24.8) and 'Indravayu' (A.V 3.20.6) and the offerings of Maitravaruna-homa with 'mitravarunau vrstyah' (A.V. 5.24.5). The Asvinagraha-homa is consecrated with the half mantra 'asvina brahmana' (AV 5.26.12).[178]

The Adhvarya issues directions (yajna) to the priests, namely hota, brahmanacchamsin, Pota and Agnidhra in the words "hotar yaja" etc.[179] Following the directions of the Adhvaryu, the Brahmanacchamsin priests offers the principal offerings with 'indra tva vrsabham vayam' (A.V. 20.1.1), and the other two priests Hota and Agnidhra offer the oblations with 'maruto yasya hi ksaye...' and 'maruto uksannaya vasannaya' (A.V. 20.1.2-3).[180] About the recitation of the yajya-mantras the Vait. Sr.Su. explains that the last, middle and the first syllables of the yajya-mantras are pronounced in the pluta tone with the vasat-call.[181] In the morning-pressing he selects the mantras having the antastha-prana-syllables. All tho time the Brahma consecrates himself with the mantra 'vagojahsaha ojomayi pranapanau (G.B. 2.3.6) after the recitation of 'vasat-call'.[182] The offerings of the 'sukramanthincamasa homa,' which are related to Indra are made with the mantra 'indro divah...' (A.V. 5.24.11) and all

the Anuvasat-call offering are consecrated with 'a devanam' (A.V. 5.24.11).[183] The offerings of the twin duties, like Maitravaruna, Aindramaruta, Tvastraagneya are consecrated with respective mantras.[184] The partaking of the Ida and the remanent Soma is followed according to partaking of Ida and Prasitra in Darsapurnamasa-sacrifice.[185] The commentator clarifies that after the call has been given by the Adhvaryu, the partaking of the remanant-Soma, which is kept in the lap of the Adhvaryu, the priests and the yajamana look at their shares with the mantra 'suryasya tva caksusa pratikse' (G.B. 2.1.2), holding in hand by the mantra 'devasya tva savituh...' and eat it with 'agnihutasyendrapitasyendo... gayatrena chandasa brahmanavarsena' (Vait.Su. 3.8.9), by gayatre metre in the morning pressing, by the tristubha-metre in the middle-pressing and by the jagati-metre in the third pressing.[186] As regards the rite of filling of the spoons (Apyayana) in which the remainder is kept, the Vait. Sr.Su. follows the Kau Su. (68-10).[187]

After the classification of the metres used in the three savanas of the Agnistoma-Sacrifice, the Vaitana specifies the rules for the other soma-sacrifices for example: In the Sacrifices which are completed in one day (ekaha), the metre of the mantra recited for partaking of the Soma remanant is 'Anustup. The Soma remainder left in the camasas used in the Sandhi-stotras is partaken by reciting the mantra 'Pamkti-metre'. In Aptoryaman-sacrifice, the metre for reciting the extra stotras is 'Aticchandas'.[188] After partaking the remanant soma they all (yajamana and the priests) touch their hearts (atmanam) by reciting the mantra 'sam no bhava hrda a pita indo piteva soma sunave sakheya sakhya...' (G.B. 2.3.6).[189]

In relation to the rite of Apyayana, which the Vaitana follows the Kausika and quotes a sloka,[190] the commentator holds that this is taken from some brahamana, which is not traceable.[191] The Acchavaka-camasa-homa, dedicated to the

Indra and Agni, is consecrated with proper mantra as uttering the respective name. The act of taking food, if necessary before the completion is done in the Agnidhriya fire hall itself and after taking their meals the yajamana and the priests sit in the sadas and perform the Rtugrahahoma as directed by the Adhvaryu.[192]

The pota priest offers the rtuyajya-homa oblations with first and the fourth mantras, the Agnidhra with second and the Brahmanacchamsin with the third mantra of the second sukta of the 20th kanda from the Atharvaveda.[193] The yajamana makes the Hota to offer the oblation on his behalf saying "hotaretad yaja". In this yajya mantras the call of vasat is not pronounced.[194] In support of this view the sutrakara gives a sloka, which according to the commentator belongs to some Brahmana. The second line of this verse occurs verbatim in the Apa. Sr.Su. and Asva· Sr.Su.[195] The sloka specifies that in the rtu-yajya mantras especially in the offering of twin deities, Patnivata graha homas, Aditya and Savitrya-graha homas the 'vasat-call' is not used.[196]

After the rtuyajyas the Rtu-homas begin. The consecration of the offerings of the Rtu homas is made by the Brahma according to the deities, *i.e.* the offering of Agneya-Garhapatya is consecrated with the mantra 'agne grhapate...' etc.[197] The partaking of Soma kept in the rtupatras is made either by smelling or by touching with lips or eating by mouth actually, with the mantra' ko si yasosi yasoda asi yasomayi dhehi' (G.B. 2·3·8)[198] The Soma, related to the narasamsa is taken silently and is consumed with the mantra 'narasamsapitasya dev soma te nrohih...'. urmaih pitrbhirbhaksitasyephutobhaksayami' (Ait· Br. 7·34·1) in the morning· In the middle and evening-pressings the words 'urvaih' and 'kavyaih' are replaced in this mantra respectively.[199] The consuming of Soma-remainder related to Narasamsa takes place five times. It is supported by a sloka which is given in full *i.e.* 'pancaiva krtva camasan narasamsesu bhaksayet', which the commentator mentions 'as read in the Brahmana'[200] However this

sloka is not found in any Brahmana text. A part of this verse occurs in the Ap. Sr. Su. (5.6.27) and lat. Sr. Su. (2.5.13).[201]

After the Ajya 'sastra of the Hota priest has been recited the Brahma consecrates the yajya homa related to Indra and Agni. The Brahma grants the permission for reciting the 'Prauga-Sastra' asked by the Hota, in the words' pretirasi dharmane tva dharman jinva.[202] Thereafter he grants his consent for reciting the stotras of maitravaruna, brahmana-cchamsim and acchavaka with the parts of stomas, divetva divam jinva' to Mitravaruna, with samdhirasyantariksaya tva ntariksam jinva, 'to Brahmanacchamsin and with 'pratidhirasi prthivyai tva prthivim jinva' to Acchavaka.[203] (G.B. 2.2.13). After the praugasastra of the Hota, Vaisvadeva oblations are consecrated by the Brahma with the respective mantras 'yadvidvamsah...' (A.V. 6.115.1), after the prauga sastras of Maitravaruna, Brahmanachamsim and Acchavaka, the oblations designated as maitravaruna, Aindra and Aindragna respectively are consecrated by the respective mantras.[204]

After Brahmanacchamsim-stoma, the pratihara-stoma is recited, the Hota making thrice the 'him' sound, calls the Adhvaryu for reciting the stoma in the morning-pressing by saying 'samsava.[205] In the middle pressing with 'adhvaryu samsavom' and in the evening pressing with 'adhvaryu sam samsavom.[206] The Ahava is required at the beginning of all sastras whether recited by the Hota, the Maitravaruna, the Brahmanacchamsin or the Acchavaka. In response to the Ahava of the Brahmanacchamsin and other priests the Adhvaryu alone pronounces the 'pratigara', 'samsavo daiva' for all, generally.[207] But at the end of the pada (avasane) is 'otha modaiva', at the end of the half verse the pratigara is 'om otha medaiva, and at the end of the sastra it is 'om'.[208] In the chanting of the Uktha-sastra the Pratigaras are, 'om ukthasah', 'Ukthasa yaja' and 'Ukthasah' in the morning, middle and evening pressings respectively.[209] After the call given by the Adhvaryu for chanting the sastra, the Hota and

other priests, concerned with it, chant the respective stotra with saman.[210]

The rules for chanting the sastras are as follows : In the morning pressing the sastra is chanted in a low voice, in the middle pressing in a loud voice and in the evening still louder. The voice is successively raised till the sastras come to an end.[211] The chanting of other sastras takes place in the same way. The last sastra, ukthya-mukha is chanted by mantras of the atharva veda, beginning with 'a yahi susama hi te...' (A.V. 20.3; 20.4; 20.5; 20.71).[212] After this the Acchavaka-sastra-yajyahoma is performed and the remanants of soma are partaken. The Adhvaryu performs ajya-homa, with 'agnih pratahsavane' (A.V. 6.47.1), in the morning with 'syeno si' (A.V. 6.48.1) in the middle and with 'yatha somah pratah savane (A.V. 9.1.11) in the evening-pressing.[213]

The yajamana offers the Samsthita-homa oblations, after coming from the eastern gate of the sadas, going through the south of the agnidhriya fire and from the west of the Ahavaniya-fire sitting in the north of the Ahavaniya.[214] After the samsthita homa oblations of every pressing, the Adhvaryu makes the yajamana to pronounce the mantra mayibhargo mayi...' (G.B 2.5.15).[215] This ends the morning pressing.

The Middle Pressing (Madhandin-savana)

The vaitana gives the rules regarding the entry into sadas by the yajamana and the priests, in the beginning of the middle-pressing.[216] The priests and the yajamana enter the sadas, after coming out from the same at end of morning pressing. The yajamana enters and comes out by the eastern gate while the priest from the western.[217] The path followed in the samsthita homas should be followed in the Purastad-homas also.[218] The pre-stated rite of pressing out the Soma (abhi-savana) in the morning pressing is followed in the middle pressing also.[219] The yajamana and the priests enter into the sadas by going through the north of the havirdhana-mandapa, for chanting the 'madhyandin-pavamana-stotra.[220]

The Brahma, invited by the Prastota-priest, for obtaining the permission for chanting the pavamana-stotra, grants the permission with the part of the stoma; vistambhosi-vrstyai tva vrstim jinva'.[221] If any priest, not present at the time of walking in the dhisnya fires, he pronounces the mantra 'pari tvagne' (A.V. 7.74.1), by coming in and facing his own dhisnya fire. This applies to the Brahma also. If the yajamana (diksita) is not present in the vedi at the time of sarpana, at the time of sun-set and sunrise he pronounces the mantra 'agnaya upahvayadhvam.'[222] The dadhigraha-homa is consecrated by the Brahma with the mantra 'srantam manye...' (A.V. 7.76.1). The remanant dadhi-gharma is partaken by the yajamana and some of the priests with rasaprasani[223] (all kinds of liquids (rasa) are partaken with this twig of santa-tree) according to the partaking of gharma in the pravargya-rite. The offerings of the Pasu-purodasa in the middle-pressing are consecrated with the relevant mantras,[224] and the offerings of the Prasthita-homa, with the mantras of Indra-sukta, because these offerings belong to the deity Indra. After the invocation of the Ida and partaking of soma remainder the yajamana gives the daksina (sacrificial-fee), to the priests. Two daksina-homas are performed in the garhapatya and Saladveriya-fires with 'udutyam...' (A.V. 13.2.16) and 'citram devanam...' (A.V. 13.2.35) respectively.[225] The yajamana gives the cows in daksina to the priests. When the cows are being brought for daksina, near the vedi, the yajamana taking the gold in his hand and sitting outside the sadas, pronounces the mantra 'a gavah...' (A.V. 4.21.1).[226] The gold, which is taken in hand at the time of arrival of the cows, is given to the priest of the Atri-gotra (atreya) in daksina.[227]

He gives upabarhana to the Agnidhra-priest.[228] The commentator translates the word upabarhana as silken cover, or cloth (kauseya-acchadanam). The Daksina is given at the front of the Garhapatya-fire, at the back of the sadas, at the interval of the Agnidhriya-fire and the sadas, and the north of the çatvala. At that time the Brahma consecrated the

daksinas with 'sam vah srjatu' and 'samjagmana avibhusiras-min...'[229] Alternatively the views of acarya Bhagali and acarya-Kausika are quotes who prescribe the recitation of mantras 'yasyam purve bhutakrtah' (A.V. 12.1.39) and 'ihedasatha...' (A.V. 3.8.3) respectively. The last recipient of daksina is pratiharta-priest.[230] The Vait.Sr.Su. does specify the quantum of daksina which the other srauta sutras do [231]

After the distribution of Daksina the Brahma consecrates the Marutvatiya-homa and its sastra yajya with the mantra indro ma marutvan...' (A.V. 18.3.25).[232] On being asked by the Prastota for obtaining the permission to chant the sastra the Brahma grants his consent to the Hota, Maitravaruna, Brahmanacchamsim and Acchavaka by the four different portions of the same stoma *i.e.* pravasyanhe tva aharjinva... rudranjinv, respectively.[233] The Mahendra-yajya-homa related to the Niskevalya-sastra, of Hota and the yajya-homas of other priests named Prasatr, Brahmanacchamsin and Acchavaka are consecrated with the mantras of Mahendra-and-Indra deities. The chanting of the sastras with sama-pragathas is prescribed in the morning pressing, that is followed in the last two pressings also. But the sutrakara here gives the explanation of the recitation adopted by the stotriyas that having recited the first rca in full and repeats its last quarter-part (pada) makes a pause and chants the second rca in half; making a pause he chants the second half of the rca, repeats its last pada and after a pause he chants the third rca in the same manner.[234] This style of reciting is applicable to the Brhat-stotras also.[235] The voice (tone) of these stotras of Madhyandin-pressing, should be medium but high.[236] The chanting of Sama-pragathas is followed with the relative tone and the style of chanting is the same as described before.[237] The mantras from the Atharva veda are recited in the Sama-pragatha, beginning from 'Udu tve madhumattamah.[238] In the Brahmanacchamsin-sastra the Uktha mukha-hymn, which has eleven mantras (A.V. 20.11) is chanted in a manner of clearly distinguishing the padas.[239]

The Prayasa sukta of Brahmanacchamsin, which has six mantras is chanted in the style of ukthamukh by dividing the mantras in the padas reciting clearly.[240] With the last mantra 'evedam indram (A.V. 20-12) of the Prayasa-sukta the sastra is completed. The last oblation of the middlepressing is offered with the mantra 'rjisi vajri' (A.V. 20.12.7) and with partaking of the remanant soma, related to the Acchavaka-graha, the middle-pressing comes to end.

The Third Pressing

The third pressing or the evening-pressing commences with the Aditya-graha homa.[241] It is performed with the offering of Soma-juice taken from the Aditya-cup with recitating the mantras of two hymns *i.e.* (A.V 6.114-115) beginning with the mantra 'yaddeva devahedanam...'. The rites beginning from Adityagraha-homa upto the entry into the sadas for chanting the Pavamana-stotra are followed according to the middle-pressing. The Brahma consecrates the Asira (curd or the milk mixed with soma) being mised with putabhrta by the wife of the yajamana, with the mantra asirnam urjam...' A.V. 29.3.[242] This rite is performed in the havirdhana mandapa. The Brahma grants the permission to the Prastota-priest to chant the Pavamana-stotra related to Rbhu (arbhava) with the stoma-bhaga 'suditirasyadityebhyastvaadityam jinva' (G.B. 2.2.13).[243]

The Agneyapasuavadana-homa' is consecrated with the mantra related to the Agni deity. In relation to this homa the vait.su. specifies the rules for other soma-sacrifices, especially for the consecration by the Brahma, *i e.* in the ukthya-sacrifice to Indragni, in the sodasin to Indra only and in the Atiratra to Sarasvati.[244] The vaitana classifies the duties of the Pasuekadasini-homa, in which the animals of various colours and kinds, numbering eleven, are offered to Agni, Soma, Visnu, Sarasvati, Pusam, Brhaspati, Visvedeva, Indra, Indragni, Savitar and Varuna. The Brahma consecrates these offerings with the relative mantras.[245] The Savaniya

purodasas of the Principal-offerings are offered according to the first two savanas. The yajya-mantras for Prasthita-homas of Brahmanacchamsin, Pota and Agnidhra are 'indrasca somam pibatam, brhaspate etc. (A.V. 20.13.1-3)[246] In the Prasthita-homas related to the Hota which are offered to the deities Indra, Mitravaruna and Agni. The mantras of the A.V. related to the same deities are recited.[247]

In the havirdhana-shed the priests and the yajamana place the purodasa in the groups of three small portions each, on the ground to the south of their own camasas for their manes (pitakah) reciting the mantras 'etatte pratatamaha (A.V. 18.4.75).[248] Then after muttering the mantra 'atra pitrah (kau. su 88.18', these portions are consecrated by the mantras 'etam bhagam', 'etam sadhasthah' and 'syeno nrcaksah' (A.V. 6.122.1; 123.1; 7.11.2).[249] After partaking the remanant offerings, the Agnidhra offers the 'savitra graha homa', Vasivadeva yajya-homa and dhisnya-homa respectively.[250] the Agnidhra offers the 'savitra grah homa', Vasivadeva yajya-homa and dhisnya-homa respectively.[251] Thereafter he offers patnivrta-homa whispering (upamsu) the mantra 'ebhiragne...' (A.V. 20.13.4).[252] The Brahma consecrates offerings with the concerned mantras. The Agnidhra consumes the remanant soma of Patnivata-graha (cup) either sitting on the lap of the Nestr or near the dhisnya fire.[253] P.V. Kane[254] gives a contraversial view of satya. Sr.Su. and Ap.Sr.Su. According to these sutras, the idea of a sitting in the lap of Nesta is not appreciated as according to them it results to impotence[255], where as the Gopatha-Brahmana holds the contrary view, it says that partaking in the lap of Nesta makes the yajamana prajavana.[256] The Brahma grants the permission to the Hota for chanting the 'Agnistoma sama-stotra' with 'ojo si...' 'pitrbhyastva pitrn jinva (G.B. 2.2.13).[257]

The Brahma consecrates the rites of lovering the Dhruva with the mantra 'dhruvam dhruvena (A.V.7.99.1), the Agnimaruta-yajya-homa with 'pratityam caru...' (Kau. Su. 127.7) and

the hariyajna homa with 'a mandraih...' (A.V. 7.122.1).[258] After the performance of these rites the priests – Brahma etc., come out of the Sadas and perform the Prayascitta-rite in the Agnidhriya-fire.[259] The yajamana and the priests offer the chips 'salakas' in the Ahavaniya-fire with the mantra 'devakrtasyana...' (R.V. 10.37.12) and with the mantras of two hymns named devahedana-suktas of the Atharvaveda.[260] After taking the barley grains from the dromakalasa, with the help of big spoon (dirgha-camasa), they offer them in the ashes.[261] After that they partake the curd in the Agnidhriya-fire hall by reciting the mantra 'dadhikravnah' (A.V. 20.137.3). The patni samyajahoma-oblations are offered, following the offerings of Pasubandha, in the Salamukhiya fire-hall. Then the distribution of 'daksina' takes place according to the previous pressings. With the offerings of samistayajus and samsthita-homas in the Ahavaniya-fire the performance of 'Third pressing' comes to an end.

The Final Purificatory bath (AVABHRTHA)

The yajamana, his wife and all the priests go to the river or other place of water for the final purificatory bath (avabhrtha) after collecting the articles placed near the catvala. The yajamana offers the purastad homa oblations with 'apsu te rajan...' (A.V. 7.88.1), in the water, and the samsthita homa oblations related to the patras of the extractions of Soma.[262] The commentators gives the specific mantras related to the samsthita homas, which are, etam bhagam'...(A.V. 6.122.1; etam sadhasthah-(A.V. 6.123.1); 'ulukhale (A.V. 10.9.26).[263] The oblation of ekakapala purodasa to varuna in the sarvahuta homa is consecrated by the mantras 'tvam no agne...' A.V. 3.20.5 and 'sa tvam nah' (A.V. 20.46.3)[264] The Avabhrta isti ends with the rite of partaking of Ida. Some of the sutrkaras hold that this isti ends with the anuyaja-offerings.[265] The Adhvaryu throws the vessels and the utensils of pressing, smeared with soma, in to the river or running water. At that time the yajamana offers the oblations of curd at that place, where the

soma-patras are thrown, with the mantras in fu 'abhuddeva...' (Vait.Su. 16.15) and with 'yatte grava...' (Vait.Su. 24.1).[266] The Vait.Sr.Su. 24.1, gives six mantras in full for above said offerings which do not found in any samhitas or any other ritual literature, except some parts of these mantras, which are found in Taitt.Bra. (3.7.13.1).[267]

The yajamana puts the 'krsnamrgacarma' on the earth, sprinkles it with water, reciting the concerned mantras.[268] The Vait.Sr.Su. gives here the beginning and the end of a series of rites, which is described in details in the kau.Su. *i.e.* beginning from 'apam-sukta' up to the touching of water.[269] The commentator gives the reference of the kau.Su. (7.14) as: all the rites performed at river or any other place of water, should be performed in the north side of the water. After sprinkling water on each other with the hymns related to waters (apah), and having a pradaksina of the water and after touching the water they return home without looking at the (anaveksamana),[270] reciting the mantras 'apam somam...' (R.V. 8.48.3) and 'aganma svah' (A.V. 16.9.3) in their way to the place of sacrifice. The commentator gives a special warning in the use of mantras *i.e.* in the process of coming from river after taking the final bath (avabhrtha) an atharvan-mantra should not be recited in first.[271] Here it is taken from the Rgveda. After reaching the vedi, they pray to the Ahavaniya-fire with the mantra 'apo divyah' (A.V. 7.94.1)[272], and offer three samidhas in the fire with three mantras respectively, beginning from 'vmuncami...' (kau.su. 6.11-13). At the end of this isti they touch their mouth with their hands, reciting the mantra' tejo si tejo mayi dhehi...'[273]

The Concluding Rite (UDAYANĪYEṢṬI)

Then follows the concluding rite named 'udayanīyeṣṭi' 'which is performed in the first vedi *i.e.* the Prācīna-vedi and not in the uttar-vedi. The procedure of the performance of concluding rite is the same, as adopted in the rite of initiating (the prāyanīyeṣṭi).[274] All the offerings are made according to

the serial, only the ajya-oblation to Pathya-svasti is followed at number four,[275] After the udayaniyesti the rite related to the Anubandhya-cow is performed. The Brahma salutes to the Kama-daiti with the mantra 'sapatnahanam (A.V. 9.2.1), at that movement the anubandhya-cow is kept present in the north-east side of the vedi.[276]

If the yajamāna performs the rite of 'yupaikādaśini' (the rite in which eleven animals are offered to the various deities) the animal (he goat) is offered to Tvastr deiti after removing the omentam of it, or alternately the animal is set free after taking the fire around it (paryagni).[277]

REFERENCES

1. (अ) त्रिविधः सोमयागः एकाहीनसत्रनामकः । एकस्मिन्नेवाहनि सवनत्रयेण निष्पाद्यः एकाहः । द्विरात्रमारभ्यैकादशरात्र-पर्यन्ता अहिनाः । त्रयोदशरात्रमारभ्य सहस्रसंवत्सर पर्यन्तानि सत्राणि । तै० संसा० भा० पृ० 220

   (ब) एकेनह्यन्हायोगादेकाहत्वम् । द्वयादिभिरहीनत्वं प्राग्द्वा-दशाहात् । स तु कथमप्युभयात्मा । तदवाधिकमेव चासहस्र संवत्सरं सततकालयोगनिमित्तं सत्रत्वम् ।

   जै० सू० (तन्त्र वार्तिक) 2.2.2

2. यद्यपि सप्तसंस्थोज्योतिष्टोमः – अग्निष्टोमो त्यग्निष्टोम उक्थ्यः षोडश्चतिरात्रो प्तोर्यामा वाचपेयश्चेति ।

   तै० सं० सा० भा०, भ० भा० 1.2.1 पृ० 220

3. अग्निष्टोम स्तोत्रसंस्थाकत्वादयमग्निष्टोम इत्युच्यते । अयं ज्योतिष्टोम इति संज्ञया पि व्यवह्रियते यतो त्यानि स्तात्राणि ज्योतिर्नामि । सी० जी० काशीकर, श्रौतकोशः (संस्कृत) भाग 2 (1), भूमिका ।

4. तै० सं०, ऐ० ब्रा०, शं० ब्रा०, तै० ब्रा०, ता० ब्रा, जै० ब्रा०, श्रौतसूत्राः

5. तथाप्यग्निष्टोमे कृत्स्नाङ् गजातस्योपदिष्टत्वात् स एवेतरेषां प्रकृतिः। तै० सं० सा० भा० 1,2.1 पृ० 22

6. Taitt.Sam. 6.3.10.

7. स वा एषोग्निष्टोमस्तं यदस्तुवंस्तस्मादग्निस्तोमस्तमग्निस्तोमं सन्तमग्निष्टोम इत्याचक्षते। ऐ० ब्रा० 14.5

8. (अ) अग्निष्टोमेन वै प्रजापतिः प्रजा असृजत्। ता अग्निष्टोमेनैव पर्यगृह्णात्। तै० सं० 7.1.1.2

(ब) प्रजापतिश्कामयत् बहुस्यामप्रजायेयेति। स एतमग्निष्टोममपश्यत् तमाहरत् तेनेमा प्रजाः असृजत्। ता० ब्रा० 6.1.3

9. शं० ब्रा० 7.1.

10. Srauta-Kosa (sanskrit section and English section) vol. II, Part I.V.S.M. Poona 1973, vol. II Part I

11. Sr.Kosa vol. II, Part I, preface, p. (i)

12. Asva.Sr.Su. 4.1.1-2; Sat.Bra.Su. 7.1

13. Tan.Bra. 1.1; Ap.Sr.Su. 10.1.1; Dra.Sr.Su. 1.1.10.

14. Hotr Maitravaruna Acchavaka, Gravastuta, Adhvaryu-Pratiprasthatr, Nestr, unnestr; Udgatr-Prastotr, Pratihartr, Subrhamanya; Brahma Brahmanaechamsin, Prastotr

15. Ap.Sr.Su. 10.2.2.5; Ka.Sr.Su. 7.1.4

16. The verse to be recited by the priest in which the deti is invoked to partake of the offering intented to him. M. William. Sons.Eng. Dic.

17. The verse recited by the priest for the offerings (ijyate aneniti yajya)

18. Sat.Bra. 14.2.2. 44-46; Jai 3.3.32-33.

19. G.B. 2.1.16

20. सोमेन यक्ष्यमाणः ऐन्द्राग्नम उस्त्रम् अनुसृष्टम् आलभेत यत्य पिता पितामहः सोमं न पिबेत्। वै० सू० 11.1

21. ऋत्विजो वृणिते। अथर्वाङ्ि गरोविदम् ब्राह्मणम्। सामविदम्। उद्गातारम्। ऋग्विदं होतारम्। यजुविदम् अध्वर्युम्।
वै० सू० 2 (क-ख)

22. ब्राह्मणाच्छंसी पोताग्नीध्र इति ब्रह्मणो नुचराः सदस्यश्च। प्रस्तोता प्रतिहर्ता सुब्रह्मण्य इत्युद्गातुः। मैत्रावरूणो च्छावाको ग्रावास्तुदिति होतुः। प्रतिप्रस्थाता नेष्टोन्नेतेत्यध्वर्योः। वै० सू० 11.3

23. वसन्तादिषु यथावर्णम्। वै० सू० 11.3; वसन्ते ब्राह्मणस्य ग्रीष्मे राजन्यस्य वर्षासु वैश्यस्य। वै० सू० 5.2

24. देवयजनम् (गो० ब्रा० 1.2.11; 14) इत्यादि ब्राह्मणोक्तं देवयजनम् तद्यत्समं समूलं यद् उक्तम् तद् अत्र प्रत्येतव्यम्। सोमादित्यभाष्य वै० सू० 11.4 (देवयजनम् इत्युक्तम्)

25. गोपथ-ब्राह्मण 1.2.11.14.

26. सोम रूपाण्यनुध्यायेत्। वै० सू० 11.6

27. दीक्षिणीयायाम् आमावैष्णवम्। वै० सू० 11.7

28. पत्नीसंयाजान्ता। वै० 11.8

29. A.V. 6.124.3

30. A.V. 6.19.1

31. A.V. 7.7.3

32. दीक्षिता वेदनात् कामं चरन्ति। वै० सू० 11.12

33. A.V. 17.1.23

34. Kau.Su. 82.11

35. दक्षिणेनाग्निं कशिप्दित्यादि वीक्षणान्तम्। वै० सू० 11.14

36. पश्चादग्नेदर्भेषु कशिप्वास्तीर्थं विमृग्वरीमित्युपविशाति।.....
बाह्येनोपनिष्क्रभ्य यावत्त इति वीक्षते। कौ० सू० 24.28-33

37. Vait.Su. 11.15; A.V. 6.53.2.

38. A.V. 17.1.22.

39. प्राजापत्य: क्षत्रियो वैश्य: शूद्रश्च सोमा० भा० वै० सू० 11-21

40. व्रतानि । अप्रत्युत्थायिक: । अनभिवाद्धुक: । न नाम गृहणाति । विचक्षणोत्तरं ब्राह्मणस्य चनसितोत्तरं प्राजापत्यस्य । च दानहोम-पाकाध्ययनानि प्रभृतयस्तिस्र उच्छयेत् । मृगइ. गं गृह्णियात् । तेन कषेत । वै० सू० 11.17—25 गो० ब्रा० 1.3.21

41. Gop.Bra. 1.3.22.

42. दीक्षान्ते च वसुसंपत्तये । वै० सू० 12.2

43. नैनं बहिर्वेद्यभ्युदियान्ना भ्यस्तमियात् । वै० सू० 12.3. (क)
ना धिष्प्रये प्रतपेत् । सत्यं वदेत् । वै० सू० 12.3. (ख) 12.4

44. A.V. 7.111.1

45. A.V. 12.1.1

46. A.V. 12.1.30

47. A.V. 12.1.30

48. A.V. 14.2.47

49. A.V. 6.45.1

50. (i) A.V. 6.124.1 (ii) आकाशोदकेन शरीराप्लवने दोषो भवति तस्य शान्ति रूच्यते । कौ० सू०, केशव पद्धति, 46.41

51. 'Vidhra-bindu' means a rain drop fallen in sun-shine Monier William Skt.Eng. Dic. p. 1004

52. इति जाम्बील स्कन्दन आत्मानम् अनुमन्त्रयते । वै० सू० 12.8

53. इति रेत स: । वै० सू० 12.9

54. A.V. 5.7.7

55. A.V. 12.2.26

56. इत्यनाच्छादिताभिवर्षणे । वै० सू० 12.12

57. A.V. 6.42.1.

58. A.V. 3.23; 5.25.

59. ऋतुमतीं जायां सारूपवत्सं श्रपयित्वा भिघार्यो-द्वास्योद्धत्याभिहिंकृत्य गर्भवेदन पुंसवनैः संपातवन्तं पराम् एव प्राशयेत्।

वै० सू० 12-14

60. एवं दीक्षिता जाया पुत्रं लभेतेति ब्राह्मणम्। गो० ब्रा० 1.3.23
सोमादित्य भाष्य—वै० सू० 12.14

61. तिस्रो दिक्षाः, अपरिमिता वा, द्वादशा हीनस्य। वै० सू० 13.1

62. दीक्षान्ते प्रायणीयायां पथ्यायाः स्वस्तेरग्नेः सोमस्य सवितुरदितेः "पथ्या रेवतीः" (अ० 3.4.7), वेदः स्वस्तिः (अ० 7.29.1) इति। वै० सू० 13.2

63. शंय्वन्ता। वै० सू० 13.3

64. ध्रौवस्य पूर्णाहुतिम् "यस्योरूषु..." (अ० 7.27.3) इति।

वै० सू० 13.4

65. निष्क्रम्य सोमक्रयणीं प्रपाद्यमानां "दिवं च रोह" (अ० 13.1.34) इत्यनुमन्त्रयते। वै० सू० 13.5

66. पदाभिहोमम् 'इडायास्पदम्" (अ० 3.10.6) इति।

वै० सू० 13.6

67. उपरवदेशे चर्मणि सोमं "अभित्य..." (अ० 3.10.6) इति हिरण्यपाणीर्विचिनोति। वै० सू० 13.7

68. A.V. 7.27.1; Vait.Su. 13.8

69. क्रीते कुरीरं निर्मुष्णाति। वै० सू० 13.9

70. A.V. 3.31.10

71. प्रोह्यमाणे पतिरथं। वै० सू० 13.11

72. इति राजानं राजवाहनाद् आसन्धां नीयमानम् अनुमन्त्रयते।

वै० सू० 12.12

73. दक्षिणेनाग्निं आस्थापित आतित्यायां हविरभिमृशान्ति इति।

वै० सू० 13.13

74. A.V. 7.5.1

75. A.V. 7.27.1

76. हुडान्ता । (इयम् इष्टिर्भवति) वै० सू० 13.15

77. तानूनप्त्रपात्रे पंचकृत्वो वद्यन्त्याज्यम् "आपयते . . . इति ।
वै० सू० 13.16

78. तद् अभिमृशन्ति । "अनाधृष्टम् . . ." मा धाः इति ।
दिक्षा लिग दीक्षितः । वै० सू० 13.17-18

79. पुनस्पृश्योत्तानहस्ताः प्रस्तरे निहनुवते । वै० सू० 13-24

80. प्रवर्ग्याय पुरस्ताद्धौमान् हुत्वा गार्हपत्यं दक्षिणेनोपविशाति ।
वै० सू० 13-25

81. न प्रथम यज्ञे प्रवर्ग्य कुर्वीत । कामं अनुचानः श्रोत्रियः ।
वै० सू० 13.26

82. प्रचरत धर्मम् इत्यनुजानाति । वै० सू० 13.28

83. उच्चैः सर्गम उपांशु वा । वै० सू० 13.29

84. वै० सू० 14-1

85. इति शस्त्रवद अर्धचंश आहावप्रतिगरवर्जम । वै० सू० 14.1

86. Agnistoma : Kat. 7-10 Pravargya : Kat. 26
Apa. 10-13 Apa. 15
Bau. 6-7 Bau. 19

87. All Srauta Sutras except these three.

88. न प्रथम यज्ञे प्रवग्यं कुर्वीत । कामं अनुवानः श्रोत्रियः ।
वै० सू० 13.26

89. प्रवर्ग्याय पुरस्ताद्धीमान् हुत्वा गार्हपत्यं दक्षिणेनोपविशाति ।
वै० सू० 13.25

90. A Vait.Sr.Su. 13.27-29 (उच्चैं सर्वम् उपांशु वा) ।

9 . सर्वग्रहणम् अनुज्ञापदेतरस्योपांशुनिवारणार्थम् ।

92. The Hot milk mixed with boiled-ghrta and contained in the 'Mahavira-vessel' is called 'gharma', of which offering are made to various deities.

93. A.V. 19.14.1; 4.1.1 and 4.1.2

94. A.V. (Paippalada) 5.16.2; 16.150.6; 151.5-7; 152.5-6

95. Vait.Sr.Su. 13.23; 14.1; 15.3; 16.17; 17.4; 17.7 etc.

96. Iti Sastravad ardharcasa ahavapratigarvarjam.
Vait.Su. 14.1

97. "Pratigisyate pratyuecaryata iti", is 'Pratigara' iti rucitam anumantrayate. Vait.Su. 14.2
Ap.Sr.Su. 15.15; Kat.Sr.Su. 26.7.14; and Sat.Bra. 14.3. 1.16. Vait.Sr.Su. 14.2.
gharma suktena gharman hnyamanam. Vait.Su. 14.5.
इति द्वाभ्यां धर्मस्य वषटकृते नुवषटकृते । वै० मू० 14.5

98. भक्षो वाजिनवत् "शृतं हविर्मधु..." इति । वै० सू० 14.6

99. तस्य प्राणभक्षान् भक्षयन्ति होत्रध्वर्युब्रह्माग्नीध्राः प्रत्यक्षं यजमानः ।
सोमा० भा० 14.6

100. उच्छिष्टङ्करे पवित्रैर्मार्जयन्ते । वै० सू० 14.8

101. इति त्रिरुक्तायां संस्थितहीमान् । वै० सू० 14.9

102. एवं तिस्त्रो ग्निष्टोमस्य । द्वादशा हीनस्य । वै० सू० 15-6

103. उपसद्याग्नेय सौम्य वैष्णवान् । वै० सू० 15.1

104. Sprinkling water and touching with a mantra, in which the word apyayana occurs is called 'apyayana' P.V. Kane His. of Ph. p. 1147.

105. A kind of namaskara to Dyava prthivi is called mihnavana. *Ibid.*

106. Vait.Sr.Su. 15.2 ( )

107. The special prayer or Invocation recited by the Subrahmanya-priest in the invitation of Indra is called 'Subrahmanya-litany. Kane. Kist of Dh. p. 1144

108. इतीहपाठे ब्राह्मणसंचारभ्रान्त्या । इह त्वनुपयोगात् ।
सोमा० भा० 13.3

109. सुब्रह्मण्या ह्वाने सर्वत्र "यस्यां सद..." (अ० 12-1.38-40) इति तिस्रो जपति। वै० सू० 15-4

110. सर्वत्रशब्दाद् यत्र क्वचित् सुब्रह्मण्य ह्वानं तत्र जपः।
सोमा. भा. 15.4

111. Vait.Sr.Su. 15-7-8.

112. Com. on. Kat.Sr.Su. VIII. 3.21.

113. शालामुखीयाद् उत्तरवेद्यम् अग्नौ प्रणीयमाने मन्त्रं जपित्वा बहिर्वेदि दक्षिणतो विधिवद् उपविशति। वै० सू० सोमा. भा. 15.9

114. अग्नौ प्रणीयमाने "अग्ने प्रेहि इति जपित्वा बहिर्वेद्युपविशाति।
वै. सू. 15.9

115. Vait.Sr.Su. 15.9-10

116. Vait.Sr.Su. 15.11

117. Hist. of Dh. Sa. Kane. p. 1157

118. इत्यौद्धम्बर्या अभिहीमम्। वै. सू. 15·13

119. अग्निषोमयो. प्रणयनाया मन्त्रितस्तीर्थेन पत्नीशालमाव्रजति।
वै. सू. 15.14 (क)

120. चात्वालोत्करावन्तरेणा ग्नीध्रीय लक्षणम्। उत्तरेण सदश्चेति तीर्थम्। वै. सू. 15 14 (ख)

121. आचमनादि वीक्षणान्तम्। वै. सू. 15.17

122. Kau.Su. 3.4-5

123. Vait.Sr.Su. 1-19-20

124. अथाग्नीषोमीये पशौ उक्ता धर्माः। वै. सू. 15-18 (क)

125. पत्नीसंयाजान्ताः। वै. सू. 15.19

126. एतेन पशवो व्याख्याता। वै. सू. 15.18 (ख)

127. अग्नीषोमीयस्य प्रकृतिविधान परं सूत्रम्। तं प्रकृत्य हि यज्ञविधानात् ऐन्द्वाग्ने तु धर्मविधिर्यज्ञक्रमा नुरोधात्। सो. भा., वै. सू. 15.18

128. P.V. Kane Hist. of Dh. p. 1160

129. Ka.Sr.Su. 8.9.12

130. Vait.Sr.Su, 16.1

131. आग्नीध्रीये स्थाप्यमाना उत्तरया, "अमूर्या:" 1.4.2 (इति च)।
वै. सू. 16.2

132. दीक्षितस्तत्र वसति। वै. सू. 16.3

133. आग्नीध्रीये हविधनि वा यजमानं जागरन्ति। प्राग्वंशे पत्नीं।
आश्व., श्रौ. सू. 11.21.12

134. अपररात्र ऋत्विज: प्रबोधिता: शालाद्वार्यं प उपस्पृशन्ति।
वै. सू. 16.4

135. हविरूपावहृत: इत्यादि वैश्वानरो ग्निष्टोम इत्यन्ताभियंज्ञतनूभि:
पुरा प्रचरिताराग्नीध्रीये जुहोति। वै. सू. 16.5

136. सोमादित्य भाष्य वै. सू. 16.5 "ता यज्ञतन्वस्तु त्रयस्त्रिंशद्-
भवन्ति"।

137. विष्पर्द्धायां चतुर्भिश्चतुर्भि: पुरस्ताद् प्रातरनुवाकस्य।
वै. सू. 16.6

138. प्रात: सवनाय पुरस्ताद्धीमान् जुहोति। वै. सू. 16.8

139. Bhar.Sr.Su. 15.3.15; Ap.Sr.Su. 14.9.3; Sat.Sr.Su. 10.8;
As.Sr.Su. 1.12.19; Sam.Sr.Su. 8·15·1

140. वै. श्रौ. सू. 16.10 "इति त्रीण्यपोनप्त्रीयम्'।

141. इति राज्यभिषूयमाणे भषवणहोमान् जुहोति। वै. सू. 16.11 (क)

142. Vait.Sr.Su. 16·14

143. यत्र विजानाति "बह्मन्त्सोमो स्कन्" इति तमेतया लभ्या
भिमन्त्रयते। अभूददेव:...दधत् (गो. ब्रा. 2.2.12)

144. इति सप्तभिरभि जुहोति। वै. सू. 16.16

145. अध्वर्यु प्रतिप्रस्थाता प्रस्तोतोद्गाता प्रतिहर्ता ब्रह्मा सुन्वन्
समन्वारब्धा बहिष्पवमानाय विसृप्य वैपुषान् होमान् जुहति।
वै. सू. 16.17

146. चात्वालाद् दक्षिणत उपविशन्ति । वै. सू. 17.1

147. इति जपन् उद्गातारम् ईक्षते । वै. सू. 17.2

148. स्त्रोपाकरणात् प्रस्तोता ब्रह्माणम् आमन्त्रयते "ब्रह्मन् स्तोष्यामः प्रशास्तः" इति । वै. सू. 17.3

149. तत्र रश्मिरसि क्षयाय...इन्द्रवन्तः इत्युक्त्वा "स्तुत" इति प्रथमया स्वरमात्रया प्रसौति । मध्यमया माध्यन्दिने । उत्तमया तृतीय सवने । भुव इति माध्यन्दिने स्वर इति तृतीय सवने ।
वै. सू. 17.4-5

150. Vait.Sr.Su. 17.6

151. विष्पर्धमानयोः सवृतसोमयोः स्तोमभागानाम् उपर्युपरि स्तुतेषे... वीर्यम् इति जपन् परेषां ब्रह्माणम् अवेक्षेत । वै. सू. 17.7

152. This mantra does not occur in any Samhita

153. वै. श्रौ. सू. 17.8 ।

154. इत्यासिक्ते सोमे पूतभृतम् । वै. सू. 17.9

155. स्तुते बहिष्पवमाने वाचयति । वै. सू. 17.10 (क)

156. ब्राह्मणोक्तान् इत्यनुब्राह्मणिनः । वै. सू. 17-11

157. अथाध्वर्युराह "अग्नीद् अग्नीन् विहर बहिस्तृणीहेंड पुरोडशान् अलं कुरू इति । वै. सू. 17-12

158. आग्नीध्र आग्नीध्रीयाद अङ् गारैद्धे सवने विहरति । शलाकाभिस्तृतीय सवनम् । वै. सू. 18-1 (क)

159. प्रत्यङ् मुखो होतृमैत्रावरूण ब्राह्मणाच्छंसिपोतृनेष्द्रच्छावाकानां धिष्ण्येषु भार्जालीये । तत्रैव प्रत्यानयति । वै. सू. 18.1 (ख. ग)

160. अनु पृष्ठ्याम् आस्तीर्य पुरोडशान् अलंकुरूते । वै. सू. 18.3

161. इति विहृतान अनुमन्त्रयते । वै. सू. 18.4 (क)

162. अ. वे. 7.67.1, उतरयोः सवनयोः इति । आहवनीयम् अपरेणेत्युक्तम् । वै. सू. 18.4 (ख)

163. मनसा चतुर्थीम् । वै. सू. 18.5 (ख)

164. सप्ताहुतिरित्येके सरस्वतेस्वाहा महोभ्यः समहोभ्यः स्वाहा । ऋत्वा स्तोमं । वै. सू. 18.6

165. A.V. 13.2.37

166. वपामार्जनान्त उपोत्थाय "दिवस्पृष्ठे" इत्यादित्यम् उपतिष्ठन्ते । वै. सू. 18.7

167. A.V. 13.1.59

168. Vait.Su. 18.8

169. आग्नीध्रीयम् अग्निम् उत्तरेण सदो भिव्रजन्ति । धिष्ण्यवन्तो यजमानश्च पूर्वया द्वारा प्रसर्पन्ति । अपरे परया । वै. सू. 18.9-10

170. सदः प्रसृप्स्यन्तो धिष्ण्यान् नमस्कुर्वन्ति । वै. सू. 18.11

171. Vait.Su. 18.13

172. Vait Su. 18.14

173. प्रसृप्य अनुख्यात्रे नमः इत्यनुख्यातारम् । उत्तरेण धिष्ण्यान् परिक्रम्य स्वं स्वं धिष्ण्यम् अधिप्रसृप्ताः "उपद्रष्टे नमः इत्युपद्रष्टारम्" । वै. सू. 18.15 (क-ख)

174. उपविश्य जपन्ति अभित्वेन्द्र इति । स्तोत्रं यजमानः । वै. सू. 18.16 (क-ख)

175. सदस्यो ब्रह्माणं दक्षिणेन । स्तोत्रानुमन्त्रणात् जनत् इति मनसा । वै. सू. 18.17

176. विसंस्थिते यथाधिष्ण्यम् उत्तरेण पूर्वया द्वारा निष्क्रामन्ति । मैत्रावरूणधिष्ण्यम अधिष्ण्यवन्तः । वै. सू. 18.18

177. सवनीयपुरोडाशानाम ऐन्द्रान । द्विदेवत्यानाम । वै. सू. 18.1

178. Vait.Sr.Su. 19.2.4

179. प्रस्थितैश्चरिष्यन्न् अध्वर्युः संप्रेष्यति "होतर्यज" "प्रशास्तर्ब्राह्मणाच्छंसिन" पोतर्नेष्टर अग्नीत इति । वै. सू. 19.5

180. उत्तराभ्यां पोत्राग्नीध्रौ । वै. सू. 19.6 (ख)

181. याज्यानाम अन्तः प्लवते । 'ये यजामहे" वौ षद इत्याद्यन्तौ" आदिप्लुतौ । वै. सू. 19.8

182. वष्टकृत्य "वागौजः" सह ओजो मयि प्राणापानौवै इत्यनुमन्त्रयते । वै. सू. 19.10

183. शुक्रामन्थिचमसहोमान ऐन्द्रान "इन्द्रोदिवः" इति . अनुवषट्-काराणाम "आदेवानाम" । वै. सू. 19.11-12 (क)

184. अनुहोमाश्च । मैत्रावरूणम ऐन्द्रं मारूतं त्वाष्ट्रम आग्नेयम । वै. सू. 19.12

185. पूर्ववद इडाभक्षः । सदसि सोमान भक्षयन्त्युपहूताः । वै. स. 19.14-15

186. प्राशित्रवत प्रतीक्ष्य प्रतिगृह्य...इति । त्रैष्टुभेनेतिमाध्यान्दिने । जागतेनेति तृतीयसवने । वै. सू. 19.16-17 (क-ख)

187. चमसान् आप्यायायन्ति "आप्यायस्व" । सं ते पयांसि...इति । वै. सू. 19.19

188. अनुष्टुपछन्दसेति पयर्याषु । पङ्क्ति. कतछनदसेति सन्धिचमसेषु । अतिच्छन्दसेत्यप्तोर्यामिग । वै. सू. 19.17 (ग घ ड़)

189. भक्षति आत्मानं प्रत्यभिमृशन्ति । वै. सू. 19-18

190. पंचैव कृत्वश्चमसान् यज्ञ आप्याययेत कविः ।
आज्ये मरूत्वतीये च प्रस्थितांश्चापि सर्वशः ॥ वै. सू. 19.20

191. आप्यायनविधौ ब्राह्मणपठित श्लोको मवति ।
सोमा. भा. वै. सू. 19.20

192. अच्छावाक चमसहोमम ऐत्द्राग्नम । यद्यश्नस्त्याग्नीध्रीये ।
सदस्युपविष्टा यथाप्रैषम ऋतून यजन्ति ॥ वै. स. 19.21-23

193. अ. 20.2.1-4, इति प्रथमोत्तमाभ्यां पोता । द्वितीययाग्नीध्रः । तृतीयया ब्राह्मणाच्छंसी । वै. सू. 20.1 (क. ख. ग)

194. नानुवषट कुर्वन्ति । वै. सू. 20.3

95. आ. 5.5 21; आप. 12.24.2 ।

196. तत्र श्लोकः—द्विदेवत्यान ऋतुयाजान यश्च पात्नीवतो ग्रहः ।
आदित्य-ग्रहसावित्रौ तान स्म मानु वष्ट कुथाः ॥
वै. सू. 20.4

197. ऋतुहोमान ऐन्द्रं मारूतं त्वाष्ट्रम आग्नेयम ऐन्द्रं मैत्रावरूणं चतुरो द्राविणोदसान अश्विनं गार्हपत्यम । वै. सू. 2,05 (क. ख)

198. शृतुपात्रे भक्षयन्ति लिम्पन्ति वा वजिघ्रन्ति वा कोसि... ।
वै. सू. 20.6

199. नाराशंसास्तूष्णीं प्रतिग्रहय भक्षयन्ति । ऊर्वः इति माध्यन्दिने । काव्यैः इति तृतीय सवने । वै. सू. 20. 7-8

200. तत्रतस्मिन पंच संख्याके भक्षणे ब्राह्मण पठित श्लोको भवति ।
सोमा. भा. वै. सू. 20.11

201. पंचकृत्वो नाराशंसान् भक्षयन्ति । तत्र श्लोकः —1 वै. सू. 20.10

202. आज्यशस्त्रद ऐन्द्राग्नम् । होत्रे प्रउगशस्त्राय प्रसौति ।
वै. सू. 20.12-13 (क)

203. वै. सू. 20.13 (क, ख, ग, घ)

204. प्रउगशस्त्राद वैश्वदेवम् । मैत्रावरुणस्य मैत्रावरुणम् । ब्राह्मणाच्छंसिन ऐन्द्रम् । अच्छावाकस्यैन्द्राग्नम् । वै. सू. 20.14

205. ब्राह्मणाच्छंस्युत्तमाव प्रतीहारात् त्रिर्हकृत्य शंसावोम् इत्यध्वर्युम् आहवयते । वै. सू. 20.15

206. Vait.Sr.Su. 20.18. (A.B.)

207. आहावेषु शंसावो दैव इत्यध्वर्यु प्रतिगृणाति । वै. सू. 20.19

208. Vait Sr.Su. 20.20 (A.B.C.)

209. उदधप्रतिगरमाह—उदथसंपतसु ओम् उक्थशा यज उक्थशाः इति ।
वै. सू. 20.11 (क)

210. साम्ना शस्त्रम् उपसंतनोति । वै. सू. 20.21 (ख)

211. अर्द्धर्चशो मन्द्रया वाचा । बलीयस्या माध्यन्दिने । बलिष्ठतमया तृतीय-सवने । उतरिण्योतरिण्योत्सहेद आ समापनात् । वै. 20.21

212. Vait.Sr.Su. 21.1-2

213 Vait.Sr.Su. 21.7

214. संस्थित होमान् । वै. सू. 21.8

215. संस्थिते संस्थिते सवने वाचयति मयिभगों . . इति । वै. सू. 21.9

216. प्रेषिता माध्यन्दिनायैदेम्बरीम् अभ्यपरया द्वारा निष्क्रम्या ग्नौध्रीयात् सर्पन्ति । वै. सू. 21.10 (क)

217. यजमानः पूर्वया । वै. सू. 21.10 (ख)

218. पुरस्ताद्धोमान् । वै. सू. 21.11

219. उक्तम् अभिषवादि । वै. सू. 21.12

220. पवमानाय सदः प्रसर्पन्ति । 21.13

221. आमन्त्रितः प्रसौति । वै. सू. 21.14

222. विहरणे धिष्ण्यवान् बहिश्चेद धिष्ण्यम् अभेत्य "परित्वाग्ने" इति जपति । ब्रह्मा च । दीक्षितो बहिर्वेद्यभ्याश्रावणे स्तमये भ्युदये वा "अग्नय उपहवयध्वम इति । वै. सू. 21.15-17

223. बर्मवद्रक्षो रसप्राशन्या । रसास्तनया प्राशंत । रसा अनया प्राश्यन्ते । वै. सू. 21-19, कौ. सू. 21-21 (दारिल भाष्य)

224. पशु पुरोडाशस्या । वै. सू. 21-20

225. गार्हपत्ये दक्षिणा होमौ उद्धत्यम, चित्रं देवानाम इति । 21.23

226. काहिरण्यहस्तो यजमानो बहिर्वेदी दक्षिणा आयतीः "आ गावः" इति प्रत्युत्तिष्ठति । वै. सू. 21.24

227. हिरण्यं आत्रेयाय ददाति । वै. सू. 21.25 (क)

228. आग्नीध्रायोपबर्हणम । वै. सू. 21.25 (ख)

229. अग्रेण गार्हपत्यं जघनेन सदो न्तरा ग्नीध्रीयं च सदश्च चात्वालं चोदीचीर्दक्षिणा उत्सृज्यमानाः सं. वः सृजतु (अ. 3.15.2-3) इति द्वाभ्यांम अनुमन्त्रयते । वै. सू. 21.26

230. अन्ततः प्रतिहर्ते देयम । वै. सू. 22.2

231. Ka.Sr.Su. 10.2.6-9; Ap. 13.6.8; G.B. 2.3.17

232. मरुत्वतीय होमम् । शस्त्रयाज्यायाः । वै. सू. 22.3-4 (क)

233. होत्रादिभ्य : प्रसौति "प्रवा स्यन्हे त्वा अहर्जिन्व" । अनुवा सि रात्र्यै त्वा रात्रिं जिन्व । उशिगसि वसुभ्यस्त्वा वसून जिन्व । प्रकेतो सि रुद्रेभ्यस्त्वा रुद्रांजिन्व (तैसं. 4.4.1.2) इति ।

वै. सू. 22.4

234. प्रथमां शस्त्वा तस्या उत्तमं पादम अभ्यस्या व सायोत्तरस्या अर्धेचैन्न द्वितीयां शस्त्वा तस्या उत्तमं पादम् अभ्यस्योत्तरेणार्धर्चेन तृतीयां शंसति । 22.8 (ख)

235. एवं बार्हतानां स्तोत्रियनुरूषाणां प्रग्रथनम् । वै. सू. 22.9

236. मध्यमोच्चैस्तस्या वाचा शंस्तव्यौ । वै. सू. 22.90

237. उद्धते ... इति सामप्रगाथः स्वरवत्या । 22.11

238. इत्युक्त मुखं पच्छः प्रतिवीततभया । वै. सू. 22.12

239. वै. सू. 22.13-14 (क)

240. परगायजति । परया ऋचा "ऋजीषी वज्री (अ. 20.12.7) इत्येतया यजति । वै. सू. 22.14 (ख)

241. अच्छावाकभक्षाद आदित्यग्रहहोमं यददेवा देवहेडनम् (अ. 6.114, 115) इति द्वाभ्याम् । वै. सू. 22.15 (क)

242. आशिरं पूतभृत्यासिच्चमानम् "आशीर्णं ऊर्जम्" इत्यनुमन्त्रयते । वै. सू. 22.16

243. पवमानाय प्रसौति सुदितिरस्यादित्येभ्यस्त्वा दित्यान् जिन्व इति । वै. सू. 22.17

244. अवदान होमम आग्नेयम् । ऐन्द्राग्नं उक्थ्ये, ऐन्द्रं षोडशिनि । सारस्वतम् अतिरात्रे । वै. सू. 22.18-19

245. पश्वेकादशिन्याम् आग्नेयं सौम्यं वैष्णवं सारस्वतं पौष्णं बार्हस्पत्यं वैश्वदेवम ऐन्द्रम ऐन्द्राग्नं साविंत्रं वारुणम् । वै. सू. 22.20

246. सवनीय होमादि । 22.21 (क)

247. होमान् ऐन्द्रं मैत्रावरुणम ऐन्द्राबार्हस्पत्यं मास्तं त्वाष्ट्रम ऐन्द्रा-वैष्णवम् आग्नेयम् । वै. सू. 22.21

248. हविधनि यथाचमसं दक्षिणत स्वेभ्य उपासनेभ्य: त्रींस्त्रीन् पुरोडाशसंवर्त्तान् "एतत्ते प्रतातामह" इति निपृणन्ति । वै. सू. 22.22

249. वै. श्रौ. सू. 22.23

250. आग्नीध्रीये हविरुच्छिष्टं भक्षयन्ति । साविंत्रग्रह होमम् । वैश्व-देवयाज्याया: । वै. सू. 23.1-3

251. आग्नीध्रीये हविरूच्छिष्टं भक्षयन्ति । साविंत्रग्रह होमम् । वैश्व-देव याज्याया: । वै. सू. 23.1.3 (क)

252. ध्रिष्ण्यहोमात, इत्युपांशु पात्नीवतस्या ग्नीध्रो यजति (ख) 23.3

253. नेष्टुरूपस्थे ध्रिष्ण्यान्ते वा सीनो भक्षयति । वै. सू. 23.5

254. पी. वी. काणे, हिस्ट्री ऑफ धर्मशास्त्र, पृ. 1195

255. नोपस्थासीत । यद्धपस्थ आसीत पण्डक: स्यात । आप. 13.15.1 नोपस्थासीत । यद्धपस्थ आसीत क्लीव: स्यात । सत्या. 19.4

256. नेष्टुरूपस्थे धिष्णान्ते वासीनो भक्षयन्ति, पत्नि भाजनं वै. नेष्टा. . . प्रजावान् प्रजनयिष्णुर्भवति प्रजात्यै । गो. ब्रा. 2.4.5

257. अग्निष्टोम साम्ने होत्रै प्रसौति । वै. सू. 23.6

258. Vait.Sr.Su. 23.7-9

259. तेनैव निष्क्रामन्ति । आग्नीध्रीये सर्वप्रायश्चित्तीयान् जुहोति । वै. सू. 23.11

260. आग्नौ शाकलान् सर्वं । तत्र मन्त्रा: देवहे न सूक्ताभ्यां च । वै. सू. 23.12

261. द्रोणकलशाद धाना हस्त आदाय भस्मान्ते निवपन्ते । वै. सू. 23.13

262. अप्स्ववृभधेष्टयाम् "अप्सु ते" इति पुरस्ताद्धोमान्। सावित्रान् संस्थितहोमान्। वै. सू. 23.20 (क) (ख)

263. वारुणम् त्वं नो अग्ने इति। वै. सू. 23.20 (ग)

264. वै. सू. 23-20

265. इडान्ता नुयाजान्तैके। 23.21

266. सोमलिप्तानि बर्हना भिजुहोति अभूददेवः, द्रप्सश्चस्कन्दः, यत्ते ग्रावा ... इत्येतैः। वै. सू. 23.22

267. यत्ते ग्रावा बाहुच्युतो अचुच्योन्नरो यद्वा ... तस्मै ते सोम नम इद्धषद चोप नो राजन सुकृते हवयस्व। वै. सू. 24.1

268. कृष्णाजिनं निधाय संप्रोक्षति। वै. सू. 24.2

269. अपां सूक्तैरित्याधुपस्पर्शनान्तम। वै. सू. 24.3

270. उत्तरत उदक्रान्ते प्रयुज्य कर्मण्यपां सूक्तराप्लुत्य प्रदक्षिणमावृत्याय उपस्पृश्यानवेक्षमाणा ग्राममुदाव्रजन्ति। को. सू. 7.14

271. प्रथमो ब्रह्मवेदे मन्त्रो न पठ्यते। सोमा. भा. वै. सू. 24.5

272. अपो दिव्याः, इत्याहवनीयम उपतिष्ठन्ते। वै. सू. 24.6

273. "विमु चामि" इत्यादि मार्जनान्तम। सो. मा. मा. इत्यादिभिः तिसृभिः ऋग्भिस्तिस्रः समिध आधाय तेजो सीति ... भवति। (6-7)

274. उदयनीया प्रायणीयावत। वै. सू. 24.8 (क)

275. पध्यायाश्चतुर्थम्। वै. सू. 24.8 (ख)

276. अनुबन्ध्यायाम अपराजितायां तिष्ठन्त्यां "सपत्नहम" इति काम नमस्करोति। वै. सू. 24.10

277. यूपैकादशिनी चेद वपामार्जनात त्वाष्ट्रः पशु। पर्यग्नि कृतस्योत्सर्गः वै. सू. 24.11-12

7

The Ukthya Sacrifice

One of the four Ekāha type of the Soma Sacrifices, the Ukthya-Sacrifice comes on number two, the others are Agniṣṭoma, Ṣoḍaśin, and Atirātra. The Ekāha-Soma-Sacrifices have one pressing (sūtya) day, one or many Dīksa days and three or twelve Upasada-days. In the Brāhmaṇas, the Ukthya sacrifice is counted among the forms of Jyotiṣṭoma.[1] The Vait. Śr. Sū. also counts the Ukthya among the four types of Jyotiṣṭoma, except the Atyagniṣṭoma. The others are Agniṣṭoma, Ṣoḍaśin and Atirātra. In the last sūtra of the description of Atirātra it says that these four types of Jyotiṣṭoma except the Atyagniṣṭoma are the model for all soma sacrifices.[2] In the Śrauta sūtras, the Sacrifices, namely Ukthya, Ṣoḍaśin, Atirātra and Aptoryāmā are the vikṛti forms of the Agniṣṭoma.[3]

According to Keith the term 'Ukthya' is a synonym of śastra not of stotra or sāman, and the reason of its special application to this form is obscure.[4] But due to the chanting of so called 'Ukthya-Śastras' and Ukthya stotras, in the evening pressing (Säyaṁ-Savana) in addition to the twelve stotras and twelve śastras of Agniṣṭoma, the name of this sacrifice is the 'Ukthya'. So the total number of the śastras and stotras in the Ukthya-sacrifices is fifteen.

The Ukthya sacrifice differs not merely by the addition of the three extra statras and śastras in the evening-pressing but also in the forms of stotras of the middle-pressing too. Thus in the Ukthya for the first Pṛṣṭha-stotra the rathantara tune is not used to the verses, as in the Agniṣṭoma, but the Bṛhat tune is used.[5] The main object for the performance of the Ukthya sacrifice is to achieve cattle-wealth (Paśu).[6] All the procedure regarding the performance of this sacrifice is the same as adopted in the model-sacrifice, the Agniṣṭoma. An additional animal, a goat is offered to Indra and Agni.[7]

According to the Vait.Śr.Sū., Brahmā asked by the Prastotā grants the permission (prasava) to Maitrāvaruṇa, Brāhmaṇācchaṁsim and Acchāvāka priests to chant the three Ukthya-Stotras and Śastras, with the parts of the stoma, 'tanturasi prājabhyastvā prajām jinva', revadasyosadhibhyastvāusdhir jinva, pṛtanāṣāḍasi paśubhyastvā pasūn jinva,' respectively.[8] The śastrayājyā-homas of the Maitrāvaruṇa Brāhmaṇācchaṁsim and Acchāvāka are consecrated respectively by the Brahmā-priest with the following hymns of the A.V. *i.e.* 'indravaruṇa sutapau...' (A.V. 7.60). 'bṛhaspatirnaḥ... (A.V. 7.53) and 'ubhā jigyathuḥ...' (A.V. 7.45).[9] The stotriyas and Anurūpas[10] are consecrated by the Brahmā with the mantras 'vayamu tvāmapūrvya...' (A.V. 20.14.1) and 'yo na idamidam pūra...' (A.V. 20.14.3).[11] The style of chanting the parts of the sastras, the stotriya (first triplet) and Anurūpa (the second triplet) is described by the sūtrakāra *viz.* out of three mantras of the stotriya, the first mantra is chanted in full, the last pāda of the first mantra is recited again with the, first pāda of the second mantra, after a pause the second mantra is chanted beginning with the second pāda of the second mantra. Again the second part of the second mantra is chanted along with the third pāda and after making a pause the third mantra is chanted along with the third pāda of the second mantra.[12] The style of chanting the Anurūpas and stotriyas of the Pragāthā in the Kakubha-metre is the same as described above.[13] After the chanting of the stotriyas and Anurūpas

the remaining śastras and stomas are chanted in the form of divided pādas.[14] The chanting of the Uktha-mukha is consecrated with the six mantras of the A.V. beginning with the mantra' pra maṁhisthāya. (A.V. 20.15).[15] According to the commentator, this Ukthya hymn is related to Indra.[16] The next hymn, recited in the name of Brāhmaṇācchmśastra in the Ukthya sacrifice is related to Bṛhaspati it has 12 mantras beginning with 'udapruto na vāyo...' (A.V. 20.16).[17] The last śastra chanted in the Ukthya-sacrifice is called Brahmaśastra.[18] It has twelve mantras too, beginning with 'acchā na indram...' (A.V. 20.17)[19] The second last mantra of this hymn 'bṛhaspatirnaḥ...' is called Paridhānīya-ṛk and the last is called śastra-yājyā-With the chanting of this last śastrayājyā ṛk, the Ukthya sacrifice comes to an end.[20]

The description of the Ukthya-sacrifice in the Vait.Sr. Su. is more near to that of the Gopatha Brāhmaṇa- 2.2.13-14, 2.4.16 and 2.7.9. The vaitāna has taken a good deal of help from the Brāhmaṇa of his own school. The mantras of the A.V are used in the field of the stotras and stomabhāgas along with the mantras of the other schools.

The Atyagniṣṭoma-Sacrifice

The vaitāna Śrauta Sūtra does not describe the Atyagniṣṭoma-sacrifice as an independent sacrifice. Only in the first half of the initial-sūtra of the twenty fifth chapter (Kaṅdikā), which mainly deals with the Ukthya-sacrifice, relevantly indicates the Atyagniṣṭoma that as the vikṛty form of Agniṣṭoma Sacrifice, only with the addition of the Ṣoḍaśi-stotra after the last stotra, *i.e.* Sāma-stotra is chanted in this sacrifice. So that with the recitation of an additional stotra, by taking over the Agniṣṭoma, it is called Atyagniṣṭoma.[21]

The Ṣoḍaśin-Sacrifice

The Ṣoḍaśin sacrifice forms a part of the Atyagniṣṭoma, which is the formal order of the ritual texts, succeeds the Agniṣṭoma and preceds the Ukthya sacrifice. According to

the Myitrāyaṇi-Saṁhitā and yajñatatva prakāśa the Ṣoḍaśin is not a separate (independent) sacrifice, but is a name of Agniṣṭoma vikṛti, which ends with the Ṣoḍaśin-stotra.[22] In this sacrifice there is an additional stotra and corresponding śastra, called Ṣoḍaśin in the evening-pressing, in addition to the fifteen stotras and fifteen śastras of Ukthya-sacrifice. According to the Āp. Śr.Ṣū. (14.2.4-5), there is an additional cup (graha) in the morning or at all three pressings (Savana).[23] which is made of khadir-wood. The stotra for the Ṣoḍaśin-cup is chanted at about sun-set. According to Āp. Śr.Ṣū. the Adhvaryu puts a piece of gold on the hand of the priest instead of kuśā-grass, who chants the Ṣoḍaśin-stotra.[24] In this sacrifice an additional animal, a ram, is offered to Indra. The Sacrificial-fee (Dakṣiṇā) is given to the priests in the form of a horse or a female mule.[25] The procedure for the performance of the sacrifice (main) is the same as adopted in the Agniṣṭoma and Ukthya Sacrifices, in addition to the above mentioned variations. The Ṣoḍaśin sacrifice is performed by the yajamāna, who desires vigour.[26] The Kātyāyana Śr.Ṣū. states that immediately after sun-set the Adhvaryu makes the Udgaṭṛ-priest to commence the Ṣoḍaśin stotra by means of grass-blades and a piece of gold.[27]

The Vait.Śr.Sū. presents a very brief description of the Ṣoḍaśin sacrifice only in four sūtras after the Ukthya sacrifice.[28] It does not mention the objects of the performance of this sacrifice, whereas it discloses the objects (Fruits) of almost all sacrifices in the last chapter. In the description of this sacrifice the Vait.Śr.Sū. states that all the priests and the yajamāna pray to the 'Ṣoḍaśin-graha' (cup) by reciting the mantra' ya ābabhūva bhuvanāni...sa ṣoḍaśi' (Tatt.Brā. 3.7.9.5).[29] Brahmā asked by the prastotā grants the permission to hotṛ-priest[30] with the parts of stoma (stomabhāga)-'abhijidasi yuktagrāvendrāya tvendram jinva' (Taitt. Saṁ. 3 5.2.4).[31] He (the Brahmā) consecrates the 'Ṣoḍaśigraha-homa' with an Atharvanmantra, 'indra juṣasva——' (A.V. 2.5.1).[32] The rite of partaking of the Ṣoḍaśi-remnant is

performed in the group of two and by the reciter of the sāman (cchandogā) in the group of three, with the mantra 'indra ṣoḍaśin ojasvāṅstvam devesvasi...upahuto bhaksayāmi.[33] In the sattra types of Soma-sacrifices, like Gavāmayana ect. the partaking of the Ṣoḍaśin remnant is followed like the partaking of gharma in the Agniṣṭoma.[34]

Atirātra-Sacrifice

This Soma-Sacrifice is very old among the Vikṛti-type of Soma-Sacrifices, because the mention of this sacrifice (Atirātra) is found in the Ṛgveda also.[35] As the other Ekāha-types of Soma sacrifices are finished in one day, the Atirātra is not finished in one day but takes the whole night also. So that it is called Atirātra. The additional seventeen stotras and śastras are repeated in four times at night, these are called paryāyas.[36]

In the Soma-Sacrifices, the Atirātra forms an over-night performance of stotras and śastras of these three rounds of four stotras and śastras apiece. These twelve stotras, each chanted to a different metre, are followed at day break by the Saṅdhi-stotra in the Rathantara metre, the six verses, (sāmaveda, 2.99.104). To this corresponds the Āsvinśastras of the Hotṛ-priest, variant of the Prātaranuvāka' which is normally used to usher in the pressing day of a Soma-Sacrifice. There is also a fourth animal victim, a he-goat for Sarasvati.

The Atirātra is an ancient rite, it is referred in the Ṛ.V (7.103.7) and its character as a regular overnight ceremony is perfectly clear even there as in the later texts.[37] The Atirātra in itself occupies thus a day and extends through the next night whence Lāt.Śr.Sū. can treat the last part of it as the tail of the sacrifice which extends beyond the end of the month with which the sacrifice should end. The Panchaviṁśa Brā. and the Lāt.Śr.Sū. have classified the Atirātra and the Aptoryāmā sacrifices as Ahīma, not as Ekāha.[38]

According to the Vait.Śr.Sū (26.1), Brahmā asked by the Prastotā, grants the permission for chanting the stotras of the

Atirātra-Sacrifice to Hotā, Maitrāvaruṇa, Brāhmaṇ ācchaṁśin and to Acchāvāka priests respectively, with the parts of the stomas (stomabhāga), 'adhipatirasi prāṇāya tvā prāṇām jinva,' 'dharuṇosyapānāya tvā prāṇaṁ jinva', 'sansarposi cakṣuse tvā cakṣurjinva,' vayodhā aṣi srotrāya tvā srotraṁ jinva (kāṭhaka saṁ. 17.7). The śastrayājyāhomas of the various deities—Indra, Aśvin etc. are consecrated by the Brāhma, with the relative mantras *i.e.* the śastra-yājyāhoma, related to Indra is consecrated before the Indra-śastra, similarly the Hautar-yājyā-homa of the Āśvingraha is consecrated after the Āśvin-śastra, with 'aśvinā brāhmaṇa yatam (A.V. 5.26.12).[39]

The course of the recurring śastra recitation (ardharcaśa) should be followed as—In the first round of recitation by the priests, after uttering the first quarter-verses (prathama-pāda) of each mantra in the stotriyas and Anurūpas[40] two times, the remaining half verses of each mantras are recited twice at a glance.[41] In the middle paryāya the middle quarter parts (pāda) of the mantras of the stotriyas and Anurūpas are recited two times (abhyāsa) and in the evening-paryāya the last quarter parts (pāda) of the mantras are recited twice as stated above.[42]

In the middle-paryāya, the middle pādas are repeated and in the evening pressing the chanting of the paryāya-mantras, the last pādas of the mantras are pronounced repeatedly and the remaining pādas of the mantras are recited once.[43] The commentator explains the course of the śastra-recitation by giving the example of an atharvan-mantra (20.18.1) as the first pāda 'abhi tvā vṛṣabha' is pronounced once and the second pāda 'sutaṁ sṛjāmipītaye' is pronounced or chanted twice and the last one 'tṛmpa vyaṣnuhi madaṁ' again chanted once. In the same way the madhyam-paryāya is chanted by the change of chanting the last pāda twice.[44] The pronunciation of Ahāva is followed according to the morning pressing and in the middle and evening pressing too. Only by the change of the tone *i.e.* the middle pressing in the madhyama-tone and in the evening in uttam-tone.[45]

The first triplet of the śastram the stotriya and the second triplet of the śastra the Anurūpa in the first paryāya is 'vayamu tvā tadidarthaḥ (A.V. 20.18.1-3) and 'beginning with' Vayamindra tvāyavah (A.V. 20.18.4-6).[46] After the Anurūpa triplet, in all the paryāyas three hymns are recited in each of the paryāyas.[47] The last hymn in all the paryāyas is recited by dividing it into pādas.[48] The paridhāṇīya-verse for the Āhava is 'ya udṛci ...' (A.V. 20.21.11) and the yājyā verse is 'apsu dhūtasya...' (A.V. 20.33.1).[49] In the middle pressing, the Brahmā grants the permission for chanting the stotras to the hotā etc. asked by the prastotā with the parts of the following stomas. 'trivṛdasi trivṛte tvā tṛvṛtam jinva' etc.[50] In the middle paryāya the first triplet of the śastra the stotriya and the second triplet, the Anurūpa beginning with the mantra 'abhitvā vṛṣabhā sute...' (A.V. 20.22.1-3) and abhi pra gopatim gira...' (A.V. 20.22.4-6) are chanted respectively.[51] The paridhāniya-verse for the Āhava is 'barhirvā yatsvapatyaya...' (A.V. 20.25.6) and the yājyā-verse is prograām pitim . (A.V. 20.25.7).[52]

In the evening-pressing the Brahmā, asked by the Prastotā to grant the permission for chanting the śastra with the parts of stomas 'ārohosyarohāya tvā roham jinva' etc.[53]

In the evening-pressing the triplet "yoge yogetavastaram...' (A.V. 20.26.1-3) is chanted in the form of stotriya-triplet and the triplet 'yuñjanti bradhnamaruṣam' (A.V. 20.26.4-6) is chanted in the form of Anurūpa, the second part of the sastra.[54] The paridhānīya verse and the yājyā-verse in the evening pressing are 'āpaḥ pūrveṣām...(A.V. 20.32.3) and 'Ūti śacīvaḥ... (A.V. 20.33.3) respectively.[55] The Brahmā, grants the permission for chanting the Āsvina-śtotra, asked by the prastotā with the parts of the stomas *i.e.* 'Vasuko si vasyaṣṭirasi...jinva'.[56] According to the Vait. Śr. Sū. the above mentioned four types of the Soma Sacrifices, the Agniṣṭoma, the Ukthya, the Ṣoḍaśin and the Atirātra are the four types of the Jyotiṣṭoma-sacrifice leaving the Atyagniṣṭoma.[57] This is the model (prakṛti) for all types of the Soma-Sacrifices.[58]

Vājapeya-Sacrifice

The vājapeya, an independent and important sacrifice is a sattra (a special type of Soma sacrifice), which concludes in 17 days. The word 'Vājapeya' literally means, 'the drinking of victory' or the drinking of strengthe'.[59] It includes some peculiar features *viz.* it is related with the number 'seventeen'. There is a race of seventeen chariots in which the yajamāna is victorious. There are 17 stotras, 17 śastras, 17 sacrificial-animals, 17 objects of Dakṣiṇā, 17 Aratnislong yūpa, 17 clothes for enveloping the yūpa, duration of 17 days for the performance and 17 cups of Soma and 17 cups of Surā.[60]

From the ritual point of view, the Vājapeya is a special form of the Ṣoḍaśin-Sacrifice, which adds to the fifteen stotras and śastras of the Ukthya,a sixteenth stotra and śastras and additional (Third) animal, a ram for Indra. The Vājapeya has a new stotra, the Vājapeya-Sāman, chanted in the bṛhati metre, in the saptadaśastoma and followed by the chanting of the Vājapeya-śastra. The śaptadas-stoma is used in the Ārbhavapavamāna, Mādhyandin and Bahiṣpavamāna stotra at the evening, middle and morning savanas in place of the normal stotras of the Agniṣṭoma. This rite adds a fourth animal for Sarswati and a set of 17 for Prajāpati.

According to the Śatapatha-Brāhamaṇa, the Vājapeya is a ceremony of greater importance than the Rājasūya-Sacrifice.[61] Kāt.Śr.Sū. says that the Rājasuya Sacrifice can be performed before the Vājapeya by a king,[62] though neither the Brāhmaṇa nor the sūtra requires the necessity of this performace of Rājasūya, the Vājapeya being apparently a more than sufficient equivalent. But the Rājasūya can only be performed by a king only, while the Vājapeya can be performed by a Brāhmaṇa.[63] The Śāṁkhayana Śr. Sū. alone permits the Vaiśya, to perform this sacrifice, it says— In case, the yajamāna is a kṣatriya he uses of Indra' and if he is a Vaiśya he uses of Maruts.[64] The sacrifice is undertaken by the yajamāna who desires, over lordship (Ādhipatya)[65] or

prosperity or svarājya.[66] In case of a Brāhmṇa the reward aimed at the attainment of the position of a super eminently learned or prosperous man. All the priests the yajamāna and the wife of the yajamāna wear chains of gold. The golden chain worn by each priest becomes part of his fee (Dakṣiṇā).[67] For the 17 cups of wine, called Parisruta, prepared from several herbs, the Pratiprasthātṛ prepares a separate 'khara' to the west of the southern havirdhāna-cart. The ṣoma cups are to placed in the east of the cart separately. After the performance of the Vājapeya the yajamāna had to observe certain rules of conduct such as : He should act like a Kṣatriya, he may study and make gifts but should not teach or accept gifts, he should not rise to receive or do abhivādana or carry message for or sit on the same coach with a person who had not performed that sacrifice.[68]

According to the Vait.Śr.Sū. Vājapeya-sacrifice is performed for the attainment of Svarājya.[70] It is performed in winter season.[71] In all the rites of this sacrifice, the number seventeen, is always used, for example - seventeen stomas are chanted, the Dikṣā is performed with seventeen stomas, seventeen clothes are covered on the yūpa and it is (Yūpa) made of 17 Aratni wood in length, seventeen chariots and seventeen horses are used in this sacrifices.[72] All the priests are dressed with golden chains.[73] After the Marutvatiya-śastrayājyāhoma, the iṣṭi related to the Bṛhaspati is performed with the offerings of caru or nivāra. This iṣṭi ends with the partaking of Ājyabhāga and eating of Iḍā.[74] The yajamāna pronounces the mantra,' devasya savituḥ save svargaṁ varṣiṣṭhaṁ nākaṁ, (G.B. 2.5.8.).[75] In the process of climbing the yūpa the yajamāna looks towards the earth by pronouncing the mantra 'yāvatte...' (A.V. 12.1.33).[76] When he comes down to the yūpa, he pronounces the mantra 'bhūmeḥ mātaḥ ..' (A.V. 12.1.63) by looking the earth.[77] The seventeen clothes, by whom the yūpa is covered are being given to the Brāhmaṇa by the yajamāna.[78] The Brahmā mounts a chariot-wheel, set at the Tirtha-place, near the cātvāla and the

Utkara, facing towards the aparājita-dik (north-east direction) and looking the horses and chariots he chants the Sāman, named Vāji-sāma for three times, with the mantra 'avirmarya ā vājaṁ vājino...jayama'.[79] In the morning-pressing there is only one stotriya *i.e.* 'tadvogāvya...' (A.V. 20.78.1).[80] In the Abhiplava-ṣaḍaha after the morning-pressing the stotriyas and the anurūpas are chanted.[81] In the mādhyandin-savana the stotriya is pronounced with 'indra kratuṁ na ā bhara... (A.V. 20.79.1.2) or with 'indra jyeṣṭam...' (A.V. 20.8.1.2) or with udu tye madhumattamaḥ...' (A.V. 20.59.1-2).[82] The mantras of the Sāmapragāthā are "kannavyo atesīnam, etc. (A.V. 20.50.1-2).[83] After the Sāma-pragātha, he pronounces the Ahina-sūkta, in the division of padas.[84] In the evening pressing *i.e.* (tṛtīya-savana) the stotriyas and Anurūpas are 'ya eka idvidayate...') (A.V. 20.63.4-6) 'ya indra soma-pātamaḥ...) (A.V. 20.63.7-9) respectively.[85] The Brahmā grants the permission to the Hotā, asked by the Prastotā for chanting the śastra after the 'Ṣoḍaśiśastra-yajyāhoma' with the stoma-bhāga *viz.* 'nabhurasi saptadaśaḥ prajāpatirasi prajā-pataye tvā prajāpatiṁ jinva'.[86] According to some teachers (names are not given), the Bṛhaspatisava-sacrifice should be performed, before and after the Vājāpeya sacrifice.[87]

The vaitāna Śr.Sūtra follows the Āpastamba śrauta-Sūtra in the description of the Vājapeya-Sacrifice closely, at the same time it takes the mantras from the Gopatha-Brāhmaṇa, Kā.Śr.Sū. and mostly from the Atharvaveda-Saṁhitā. The description of the Vājapeya-Sacrifice is more detailed than the other Soma-Sacrifices.

Aptoryāmā-Sacrifice

Aptoryāmā-Sacrifice is similar to the Atirātra-sacrifice, of which it appears to be an enlarged performance. Four additional stotras and four additional sastras, (total thirty three in all) are recited by the Hotā-priest and his assistants. There are four additional camasas for Agni, Indra, Viśvedevā, and Viṣṇu respectively in this sacrifice.[88] The yajamāna, who desires to secure cattle of good breed and whose cattle do not

live, should perform the Aptoryāmā Sacrifice.[89] The Dakṣiṇā for this Sacrifice is more than a thousand cows upto an unlimited number of cows. The Hotṛ-priest gets a special dakṣiṇā in it, in the kind of a white chariot, plated with silver, to which female mules are yoked. Tānd. Bra. says that the rite is so called because by its performance one secures whatever object one desires (Āp, to obtatn).[90] According to Sāṁ. Śr.Sū. the other Soma sacrifices did not satisfy the Gods, only the Aptoryāmā-Sacrifice satisfies the Gods, it presents an Brāhmanical-legend that Prajāpati, having created the Gods, emitted for them as food and drink these sacrifices, first the Agniṣṭoma, this did not satisfy them, the Atyagniṣṭoma, this did not satisfy them, then the Ukthya, this did not satisfy them, then the Ṣoḍaśin, this did not satisfy, then the Vājapeya, this did not satisfy them, then the overnight-rite (Atirātra) this did not satisfy them, then the Aptoryāmā, this satisfied them.[91]

According to the Vait.Śr.Sū., in the Aptoryāmā sacrifice, the triplet-stotrīya is chanted in the middle of the Anurūpas, for example—the stotriya beginning with 'yuñjanti badhra maruṣam...' (A.V. 20.26.4-6) is chanted in between the Anurūpa-triplet beginning with 'ā yāhi...' (A.V. 20.3.1-3).[92] The triplet Anurūpa beginning with 'bhindi visvā apa dviṣaḥ...' (A.V. 20.43.1-3), is chanted in the middle of the śastras beginning with 'ā no yāhi...(A.V. 20.4.1-3).[93] The chanting of the Abhiplava-stotriyas of the Aptoryāmā is followed according to the Vājapeya.[94]

In the middle-pressing the special stotriyas and Anurūpas of this sacrifice are chanted in the middle of the original stotriyas and the Anurūpas of the Soma-Sacrifices.[95] The special Sāmapragātha' indra tṛdhātu' śaraṇam...' (A.V. 20.83.1-2) is chanted after the prākṛta-Sāma-pragātha.[96] After the chanting of the Sāmapragāthas, the chanting of Sukīrti, Vṛṣākapi, Sāma-sūkta and Ahīna-sūkta is performed.[97]

In the evening-pressing (trtīya-Savana) the stotriyas and the Anurūpas of the Aptoryāmā are chanted in

the middle of the original stotriyas and Anurupas of the Soma sacrifices just as followed in the middle pressing. The stotriya-triplet is formed with the Atharvan-trc beginning with 'surūpakṛtnumutaye ' (A.V. 20.57.1-3) and the Anurūpa-ṭriplet with 'śuṣmintamaṁ na ūtaye...' (A.V. 20.57.4-6).[98] Asked by the Prastotā, Brahmā grants the permission for the Ukthya Stotras other than the Atirātra-stomas, to the four priests, (Hotā etc.) with the parts of the stoma (stomabhāga) 'akrmosyakramāya tvā.. jinva' respectively.[99] For the additional-Ukthyas the stotriyas and the Anurūpas are 'tamindra vājayāmasi ..' (A.V 20.47.1-3) and 'mahāñ indra...' (A.V. 20.138.1-3), respectively, [100] or the next triplets form the additional stotriyas and Anurūpas. The commentator supplies the details of these mantras chanted in the form of ṣtotriyas and Anurūpas *i.e.* A.V. 20.78.1-3 and 20.110.1-3.[101]

After the stotriya and Anurūpa-chanting, Brahmā recites two Atharvan-hymns, called Atirikta-Ukthas A.V. 20.139 and 20.143.[102] In these two hymns, the tenth mantra of the firsthymn and the twelfth mantra of the second hymn is chanted in the division of the pādas.[103] 'Madhumatiroṣadhīḥ ' (A.V.20.143.8) is the concluding ṛk (Paridhānīya) and after the recitation of this paridhānīya ṛk the next ṛk, to be chanted is called Yājyā, *i.e.* paṇayyāṁ tadaśvinā...' (A.V 20.14.39).[104] This ends the Aptoryāmā Sacrifice.

The Vait.Sr.Sū. follows the Kā. Sr.Sū and Āp. Śr. Sū. in the description of the Vājapeya-sacrifice. Iṭ employs mantras from the Atharva-veda, in the chanting of the Anurū-pas, Stotriyas and other stotras too.

REFERENCES

1. Śat.Brā. 4.3.3.2; Taitt.Bra. 1.3.2. Kauś.Brā. XI.8.
2. एवं चतुःसंस्थो ज्योतिष्टोमो त्यग्निष्टोम वर्जम्। एष सोमानां प्रकृतिः। वै. सू. 26.15

3. उक्थ्यः षोडश्यतिरात्रो प्तोर्यामश्चाग्निष्टोमस्य गुणविकाराः। आप. श्रौ. 14.1.1

4. A.B. Keith, Intro. to Taitt. Saṁ. p. CXVI

5. Taitt. Saṁ. 2.32.34

6. उक्थ्येन पशुकामो यजेत। आप. श्रौ. 14.1.2 उक्थ्यः पशुकामस्य। वै. सू. 43.36

7. Āśv.Sr.Sū. 6.1.1-3; Āp. XIV.1 Ait.Brā. 14.3

8. उक्थे मैत्रावरुणादिभ्यः प्रसौति – तन्तुरसि...जिन्व इति। वै. सू. 25.1

9. एतेषां याज्याहोमान् इन्द्रावरुणा...इति। वै. सू. 25.2

10. A triplet (tṛc) in a śastra is called stotriya, because those very verses have been chanted in the corresponding stotra. The another triplet of the śastra (the second one) is called Anurūpa, which should agree in metre, deity, and even the sage with the stotriya-triplet.

11. वयमुत्वा...इति स्तोत्रियानुरूपौ। वै. सू. 25.3

12. स्तोत्रियस्य प्रथमां शस्त्वा तस्या उत्तमं पादं द्वितीयस्याः पूर्वेण संधायाऽवसाय द्वितीयेन द्वितीयां शंसति। तस्या एव उत्तमं उत्तरेण संधायाऽवसायोत्तमेन तृतीयायाम्। वै. सू. 25.4

13. एवं काकुभानां स्तोत्रियाऽनुरूपाणां प्रग्रथनम्। वै. सू. 25.5

14. इतः पच्छः शंसति। वै. सू. 25.6

15. Vait.śr.Sū. 25.7

16. प्र मंहिष्ठाय इति सूक्तं षडर्चम् ऐन्द्रम् उक्थमुखम्। सोमा. भा.

17. उदपुतो न इति बार्हस्पत्यं सांशंसिकम्। वै. सू. 25.8

18. अच्छा न इन्द्रं ...इति पर्यासः। वै. सू. 25.9

19. अथर्व. सा. भा., वी. वी. आर. आई., पृ० 2046

20. इत्यैकाहिकानाम् उत्तमया परिदधाति । परया यजति ।
वै. सू. 25.10-11

21. अग्निष्टोमसाम्नो होत्रे षोडशिस्तोत्रेणाऽत्यग्निष्टोमः ।
वै. सू. 25.1 (क)

22. मै. सं. 4.7.6, यज्ञतत्वप्रकाश, पृ. 57

23. प्रातः सवने उत्तमो धारा ग्रहाणाम् । सवने सवने वा ।
आप. 14.2.4-5

24. समयाविषिते सूर्ये हिरण्येन षोडशिनः स्तोत्रमुपाकरोति ।
आप. श्रौ. 14.3.1

25. Ait.Brā. 16.1.4

26. षोडशिना वीर्यकामः । आप. श्रौ. 14.1.2

27. तृणहिरण्यैः स्तोत्रोपाकरणमुपास्तमयं सोमोऽत्यरेच्युपावर्त्तंध्वमिति कृष्णे श्व उपतिष्ठति । का. 12.6.1

28. Aitareya Brāhmaṇa, 16.1.4

29. षोडशिनि ग्रहम् उपतिष्ठन्ते—

य आबभूव भुवनानि विश्वा यस्मादन्यन्न परं किंच नास्ति ।
प्रजापतिः प्रजाभिः संविदानस्त्रीणि ज्योतींषि सचते स षोडशी
इति । वै. सू. 25.12

30. होत्रे प्रसौति "अभिजिदसि" युक्तग्रावेन्द्राय त्वेन्द्रजिन्व इति ।
वै. सू. 25.13

31. षोडशि ग्रहस्य "इन्द्रजुषस्व" इति । वै. सू. 25.14 (क)

32. "इन्द्र षोडशिन्..." उपहूतो भक्षयामि इति भक्षयन्ति ।
वै. सू. 25.14 (ख)

33. द्वौ द्वौ त्रयश्छन्दोगाः । घर्मवत् सत्रे । वै. सू. 25.15

34. ब्राह्मणासो अतिरात्रे न सोमे सरो न पूर्ममभितो वदन्तः ।
संवत्सरस्य तदहः परिष्ठ यन्मन्डूकाः प्रावृषीणं बभूव ॥

35. रात्रिमतीत्य वर्तत इति अतिरात्रः । यथा अति रात्राख्ये सोमयागे ब्राह्मणासः रात्रौ स्तुतशस्त्राणि पर्ययिण शंसन्ति ।
ऋ. सा. भा. 7.103,7

36. Panca.Brā. 20.1; Lā.Śr.Sū.9.5.6

37. अतिरात्रे होत्रादिभ्यः प्रसौति-अधिपतिरसि प्राणाय त्वा प्राणं जिन्व । ध्रुणोऽस्यपानाय त्वा पाणं जिन्व । ससर्पो सि चक्षुषे त्वा चक्षुर्जिन्व । वयोधा असि श्रोत्राय त्वा श्रोत्रं जिन्व इति ।
वै. सू. 26.1

39. (अतिरात्रे होत्रादिभ्यः प्रसौति) होमान् ऐन्द्रान् । आश्विनाद् आश्विनम् । वै. सू 26.2

होत्रादेः शस्त्रयाज्याहोमान् यथाक्रमं पारिभाषिकैः अनुमन्त्रयते ।
सो. भा.

39. A triplet (tṛc) in a śastra is called stotriya, because those very verses have been chanted in the corresponding stotra. The another triplet of the śastra (the second one) is called Anurūpa, which should agree in metre, deity and even the sage with the stotriya.

40. होमान् ऐन्द्रान् । आश्विनाद् आश्विनम् । वै. सू. 26.2

41. अत्रविधिः—स्तोत्रियानुरूपयोः प्रथमानि पदानि पुनरादायम् अर्द्धर्चशस्यच्छंसति । वै. सू. 26.3 (क)

42. मध्यमे पर्यायि मध्यमान्युत्तमान्युत्तम ऊत्तमानि ।
वै. सू. 26.3 (ख)

43. सोमा० भा० वै. सू. 26.3 (ख)

44. प्रातः सवनवद् आह्वावोक्थसंपदावस्वरौ । वै. सू. 26.4

45. वयमुत्वे इति स्तोत्रियानुरूपौ । वै. सू. 26.5

46. उर्द्धवं सर्वत्र त्रीणि सूक्तानि । वै. सू. 26.6 (क)

47. अन्त्यं पच्छः पर्यासः । वै. सू. 26.6 (ख)

48. यउदृचि इति परिधानीया । अप्सुधूतस्य इति याज्या ।
वै. सू. 26.7

49. मध्यमे त्रिवृदसि...जिन्व । वै. सू. 26.8

50. अभित्वा...गिरा इति स्तोत्रियानुरूपौ । वै. सू. 26.9

51. बर्हिर्वा...इति परिधानीया, प्रोग्रां पीतिम्...इति याज्या ।
वै. सू. 26.10

52. उत्तमे आरोहो स्यारोहाया . . . जिन्व इति । वै. सू. 26.11

53. योगेयोगे . . . युञ्जन्ति ब्रध्नमरुषम् इति स्तोत्रियानुरूपौ ।
वै. सू. 26.12

54. अपाः पूर्वेषाम् इति परिधानीया, "ऊती" शचीवः इति याज्या ।
वै. सू. 26.13

55. होत्र आश्विनाय प्रसौति वसुकोऽसि वस्यष्टिरसि वसुकाय त्वा वस्यष्टयै त्वा वेषश्रियै त्वा . . . वेषश्रियं जिन्व इति ।
वै. सू. 26.14

56. एवं चतुःसंस्थो ज्योतिष्टोमोऽत्यग्निष्टोमवर्जम् ।
वै. सू. 26.15 (क)

57. एष सोमानां प्रकृतिः । वै. सू. 26.15 (ख)

58. वाजाप्यो वा एषः । वाजं ह्येतेन देवा ऐप्सन् । सोमो वै वाजपेयः, अन्नं वै वाजपेयः । तै. ब्रा. 1.342; पानं वै पेयः, अन्नं वाजः । पानं वै पूर्वमथन्नम् । तयो रुभयोराप्त्ये । शा. श्रौ. 15.1.4-6

59. Āp.Śr. XVIII.1.4; Tān. Brā. 18.7.5 Kā.Śr.Sū. 14.1.2

60. Śatapatha-Brāhmaṇa, 5.1.2

61. Kā.Śr.Ṣū. 15.1.3

62. सवा एष ब्राह्मणस्य चैव राजन्यस्य च यज्ञः । तै. बा. 1.3.2

63. Sāṅ.Śr.Sū. 16.17.3

64. Āśv.Śr.Sū. 9.9.5

65. Āp.Śr.Sū. 18.1.1

66. Āp.Śr.Sū. 18.1.1; Āśv.Śr.Sū. 9.9.6

67. Lā.Śr.Sū. 8.12.1-4; Āp. 18.7.16-17 Tānd.Brā. 18.6.12.13

68. Lā.Śr.Sū. 8.12.1-4; Āp. 18.7.16-17 Tānd.Brā. 18.6.12.13

69. वाजपेयः स्वराज्य कामस्य । वै. सू 43.37

70. वाजपेयः शरदि । वै. सू. 27.1

71. सर्वः सप्तदशः । वै. सू. 27.2

72. हिरण्य स्रजः ऋत्विजः । वै. सू. 27.3

73. मरुत्वतीयाद बार्हस्पत्येष्टिराज्यभागादीडान्ता । वै. सू. 27.4-5

74. यूपमारोह्यमाणो यजमान आह देवस्य सवितुः सवे स्वर्गं वर्षिष्ठं नाकं स्हेयम् । वै. सू. 27.6

75. आरूढः "यावत्ते" इति वीक्षते । वै. सू. 27.7

76. अवरूह्य "भूमेमातः" इति । वै. सू. 27.8 (क)

77. यूपवासांसि ब्रह्मणे ददाति । वै. सू. 27.8 (ख)

78. तीर्थ देशे रथचक्रमआरुह्य अपराजिता भिमुखो श्वरथान् ईक्षमाण आसीनो वाजिसामा भिगायति त्रिः । वै. सू. 27.9

79. "तद्वो गाय" इति स्तोत्रिय: । वै. सू. 27.10

80. अभिप्लवस्तोत्रियान् आवपते । वै. सू. 27.11

81. माध्यन्दिने "इन्द्र क्रतं...इति स्तोत्रिय: । इन्द्र ज्येष्ठ...उद्धत्ये... इति वा । वै. सू. 27.12

82. कन्नव्यो अतसीनम्...इति सामप्रगाथ: । वै. सू. 27.13

83. अहीन सूक्तम आवपते । वै. सू. 27.14

84. तृतीय सबने "य एक इद्विदयते..." य इन्द्र सोमपातम:...। इति स्तात्रियानुरूपौ । वै. सू. 27.15

85. उर्ध्व-षोडशिनो होत्रे नाभुरसि सप्तदश: प्रजापतिरसि प्रजापतये त्वा प्रजापतिं जिन्व इति । वै. सू. 27.16

86. बृहस्पति सवं परियज्ञमेके । बृहस्पतिसवो नाम क्रतु: । तं वाजपेयस्य परित: उभयत: एके शाखिन आमनन्ति । षष्ठी चेयं संस्था ।
वै. सू. सोमा० भा० 27.17

87. Āp.Śr.Sū. 14.4.12-16; Śat.Brā. 9.7, Sām. 15.5.14-18

88. Āśv. 11.11.1

89. Tāndya. Brā. 20.3.4-5

90. Sāṅkhāyana Śrauta Sūtra, 15.5.1

91. अप्तोर्याग्नि गर्भकार शसति । तं गर्भकारं दर्शयन्नाह—
युञ्जन्ति...इति स्तोत्रियम् अभित: आयहि इति ...
वै. सू. 27.18.19

92. भिन्धि विश्वा...इत्यनुरूपम् अभित: आनोयाहि ... इति ।
वै. सू. 27.20

93. वाजपेयवद् आवाय: । वै. सू. 27 21

94. माध्यन्दिने यद् द्याव ... "तदिन्द्र ..." इति स्तोत्रियानुरूपाव-भित: स्तोत्रियानुरूपौ । वै. सू. 27.22

95. सामप्रगाथात् "इन्द्र त्रिधातु . . ." इति सामप्रगाथः ।
वै. सू. 27.23

96. सुकीर्तिवृषाकपी सामसूक्तम् अहीन-सूक्तम् आपवते ।
वै. सू. 27.24

97. तृतीय सवने "सुरूप-कृत्नुमूतये । शुष्मिन्तमं न ऊतये । इति स्तोत्रियानुरूपौ अभितः स्तोत्रियानुरूपौ । वै. सू. 27.25

98. शेषं पृष्ठ्य षष्ठवत् सातिऽत्तिरात्रम् । वै. सू. 27.26

99. अतिरिक्तोक्थेषु होत्रादिभ्यः प्रसौति—आक्रमो...जिन्व । संक्रमो... जिन्ब उत्क्रमो...जिन्व । इति । वै. सू. 27.27

100. उत्तरौ वा । एतत्प्रत्यान्नायकौ तद्वो गाय इन्द्राय मद्वने सुतम्... इत्येतौ वा भवतः । वै. सू. सोमा० भा० 27.28

101. अथर्ववेद...सा. भा. वि. वि. ब. अ. सं. पृ. 2242

102. पूवस्य दशमीं द्वादशीम् उत्तरं च पच्छः । वै. सू. 27.29

103. "मधुमति रोषधीः इति परिधानीया । उत्तरा याज्या ।
वै. सू. 27.30

8

The Agnicayana Sacrifice

Agnicayana, the piling of fire-altar or the construction of the altar (Vedi) is the most technical and complicated sacrifice and also regarded as a form of Soma-Sacrifice. It is one of the oldest sacrifices, found described in ancient vedic saṁhitās. The first expression of this sacrifice is the Puruṣa-sūkta of the Ṛgveda (10.90) where creation of Universe is figured. It also found described in the saṁhitās of the Yajur-veda also *i.e.* Taitt.Saṁ., Maitrāyaṇi-Saṁ. Kāthaka Saṁ etc.[1] In the Brāhmaṇas the piling of the fire-altar is intended to be a representation of the eternal cosmic sacrifice, which lies at the bottom of the representation of the world. But the Puruṣa of the Ṛgveda has been merged in a slightly different conception, that of Prājapati-Agni. The fire altar, piled by Prajāpati by means of season, is the year and the fire itself.[2]

The Śatpatha Brā. develops the doctrine implicit in the identification occepted even in the Taitt. Saṁ, that the identi-fication of Agni with death, which is shared with the Taitt. Saṁ., leads to the suggestion that the yajamāna as Agni, as time is death and that as the yajamāna dies, he becomes immortal.[3] According to the Kātyāyana Śr.Sū. it is an optional celebration, but it becomes compulsory in the Soma-sacrifices containing the Mahāvrata stotra.[4]

Most of the acts done in the Agnicayana sacrifice are a symbolical-representation of the process of re-creation and re-construction as will be seen later on. The construction of the fire-altar or the stacking of the bricks for the altar of the fire is performed optionally, together with the Soma-sacrifice.

It is performed in the Mahāvrata also, the last day of the Gavāmayana Sacrifice. The yajamāna who desires to perform this sacrifice, offers five animals – a man, a horse, a bull, a ram and a he-goat.[5] The heads of the beasts are built up in the altar. Some sūtras allow the use of golden or clay heads of these animals in an option. The preliminary preparation can be extended over a year, and include among other things, the digging and preparation of the clay for the bricks, the baking of the bricks, the ceremonial concerning the fire, which is preserved in an earthen, ware pan, Ukhā, the construction of which is made from the mixture of clay, the shape of the Ukhā is one span in diametre. The Ukhā is made of clay, which has been taken from the foot-prints of the horse. The baking of the Ukhā is performed in a special method.

Then takes place the measuring of the field of the fire (the Agnikṣetra) marked with 261 or 394 stones. The diksa for the sacrifice, takes place on the day of 'amāvasyā' of falguna month. The Dīkṣanīyeṣṭi and other usual rites are performed. Either the yajamāna or the Adhvaryu places the Ukhā on the Āhavaniya fire and puts thirteen samidhās. The yajamāna wears a golden ornament reaching upto his navel. The usual Soma-Sacrifices begin and meanwhile the construction of the Uttarvedi proceeds. The Vedi has five of cources of bricks, or five layers, making 10800 bricks in all. The first, third and fifth layers are arranged in the same pattern and second and fourth in the same. The altar may have several shapes or forms for attainment of different rewards. *i.e.* droṇa, a chariot wheel, a śyena, a kaṅka and a

supāra. The svargakāmi yajamāna constructs the Vedi in a shape of hawk (śyena), the desirous of supremacy of heron (kaṅka) and soon. The bricks of several shapes, such as triangular, square, oblong etc. are used in the construction of the Vedi. A sound knowledge of geometry and mason-craft is required in constructing the altar. Every brick is placed after repeating a mantra. There are several names to distinguish the bricks. The yajuṣmati-bricks are used in building the body of the bird-like pattern, which is the most usual form and not in building the sides or tail of the layer. The time required for piling the maximum is one year and the minimum in a fewdays. When all the layers are completed, the Āhavanīya fire is established on the built altar. Eight dhiṣṇyā fire-holes are constructed with bricks. A small, round piece of stone is placed to the south of the Agnidhriya fire place on the north side of the Altar. A samidhā is kindled on the new Gārhapatya-fire-place. 425 oblations are offered to Rudra by the priest (Adhvaryu) with the Satarudriya mantras beginning with 'namaste rudra manyave (V.S 1.66, Taitt. Saṁ. 4.5.1-10). After the chanting of Gāyatra, Rathantra and other Sāmans, numerous offerings are offered *i.e.* Vaiśvānara Purodāśa, seven Purodāśa to Maruts, Vasordhārā-offering of Ājya, six Pārtha-oblations of Rājasūya. After the Abhiṣeka of the yajamāna, six vājaprsavīya-offerings of the mixture of milk and water, with the gruel of 14 gramya corns are offered with the udumbara ṣruvā. Twelve Raṣṭrabhṛt-homas of ājya and three vāta homas are offered.

Then the procedure of Soma sacrifice is followed with several modifications and with special-offerings. The yajamāna who has performed the Agnicayana sacrifice is subjected to certain observances (vrata) for a period of one year *viz.* not to bow to any one, not to walk in the rain, not to eat the flesh or birds and not to live with a woman except of his own caste. After the second Agnicayana sacrifice he should not live with a woman except his own wife and when he performs third time the Agnicayana he should not approach even his own wife.

If the yajamāna does not attain the fruits of this sacrifice or he does not prosper in the year after the performance of Agnicayana he may perform the Agnicayana second time (Punaścit). Being a most complicated sacrifice the Agnicayana has many prāyaścittas, for the committed mistakes.

The Vait.Śr.Sū. presents a detailed description, comparatively detailed to the other Soma-Sacrifices except Agniṣṭoma. About the establishment of the fire it gives a choice that the yajamāna can establish the fire before piling of the altar if it is performed as a soma sacrifice. If it is performed as a part of mahāvrata, it should be preserved continuously.[6] It begins with the day of Pūrṇamāsi of the falguna month with the rite 'Agni-karma. In the sattra-type of Soma-sacrifices the Agnikarma is performed on the day of pūrṇamāsi of the Pauśa-month.[7] In the Animal-sacrifice, dedicated to Prajāpati, kindled with the recitation of sāmidheni-verse, samidhyamāno adhvare...' (R.V. 3·27.4), the Brahmā consecrates this rite with the Atharvan-hymn, beginning with 'samāstvāgne ..' (A.V. 2.6).[8] The rite of Paṣuavadānahoma is consecrated with the mantra 'ya ātmadāḥ' (A.V. 4.2.1).[9]

The preparation of the Ūkhā 'fire-pan' takes place on the eighth day (aṣṭami) of the month of Phalguna.[10] Brahmā consecrates the offering of ājya taken eight times with eight verses, with the mantras ṛcā-stomam...' (Kau. Sū. 5.7).[11] When the Adhvaryu draws three circular lines around the lumps (mṛt-pindani) the Brahmā recite the mantra in the consecration of the rite 'pari tvāgne' (A.V. 7.74-1).[12] The rite of touching the lump of earth is consecrated with the mantra 'purisyosi...' (Taitt.Sam 1.3 2).[13] Brahmā follows the rite of placing the lump of mud, on the lotus-leaf (puṣkarparṇa) with 'tvāmagne' (A.V. 2.6 3).[14] The rite of sprinkling the boiled water (with leaves of palāśa) on the lump, is performed by Adhvaryu, it is consecrated by the Brahmā with four mantras 'āpohiṣṭhā, etc. (A.V. 1.5.1-4) and the rite of

prepating the Ukhā (by the yajamāna) is followed by two mantras 'pṛthiviṁ...' tvāpṛthivyāṁ...' and 'janitṛiva prati...' (A.V.23.3, 22.23).[15]

According to Ācārya Bhāgali, the preparation of Ukhā is done second time, because the Ukhā is a most important utensil in this rite. The commentator gives the argument for the second time preparation of Ukhā that, inc consideration of the fact that the Ukhā is made of mud and it is breakable, so it should be prepared in double.[16] Brahma consecrates the rite of baking the Ukhā-ladle with the third mantra *i.e.* 'agnih pacan A.V. 12.3.24.[17] In the Dīksaniyaṣṭi-rite, on amāvasyā, the offering of dvādaśakapāla-Purodāśa to Vaiśvānara and Caru to Āditya is consecrated with the relevent mantras.[18] Adhvaryu puts a samidhā in the fire, in which the baking of Ukhā is being performed, at the same time the Brahmā follows the rite with the mantra 'yadagne yāni kāni' (A.V. 19.64.3).[19] The Brahmā follows the lifting of the fire, kept in Ukhā, with the mantras of the Atharvaveda (A.V. 3.19), beginning with 'saṅśistaṁ-me"[20] The lifted Ukhā is consecrated with the mantra 'ā tva harṣam' (A.V. 6.87.1).[21] The nooses of the golden necklace and the rope with which the fire pan has been held up are taken off by the Adhvaryu from his neck at that time the mantra 'uduttamaṁ' (A.V. 7.88.3) is recited by the Brahmā.[22] The Ukhā-fire is maintained by the yajamāna upto one year (saṁvatsara) or it is preserved upto the period of Agnicayana sacrifice.[23] The rite of 'vanivāhana' (carrying the fire on a vehical) is consecrated with the Atharvan hymn (A.V. 5.7) beginning with 'ā no bhara..."[24] The ashes collected every day from the Ukhyā fire is thrown away into the water or river etc. This rite of throwing away the ashes into the water is consecrated with the mantra 'garbho... asyoṣadhīnāṁ...' (A.V. 5.25.7).[25] The rite of collecting the thrown ashes by means of ring finger and the thumb is consecrated with the mantra 'saha rayyā nivartasva' (Kau.Sū. 72.14).[26] When the fire-sticks (samidha) are offered in to the Ukhyā-fire, the Brahmā follows

with the mantra 'punastyā...' (A.V. 12.2.6)[27] After the performance of the Dīkṣā, the Adhvaryu measures the places of the various fires and the Vedi, Brahmā consecrates the rite of measuring the vedi and Agni with the mantra 'Vi mimīsva...' (A.V. 13.1.27)[28] Various rites of Agnicayana sacrifice are consecrated by the Brahmā with the Atharvan mantras *i.e.*, the rite of lifting of the Gārhapatya fire from its place with 'apeta vīta...' (A.V. 18.1.55).[29] the rite of piling the bricks at Gārhapatya-fire place with the mantra 'ayaṁ te yonih...' (A.V. 3.20.1).[30] the rite of laying down the Naiṛti-bricks to the south of the Daksiṇā-fire, with 'namostu te nirṛte...' (A.V. 6.63.2),[31] the rite of throwing away the sikya (loop) the seat of Ukhā (asandi) the golden necklace and the holding-rope (pāśa) towards south of the Naiṛti-bricks with 'yatte devi...' (A.V. 6.63.1).[32] Having returned from the Nairti bricks, without looking at back, the yajamāna and the Priests pray to the Gārhapatya fire' (also called as 'Śālādvārīya fire') with the mantra, niveśanah samgaṁanah...' (A.V. 10.8.42).[33] Afterward the rite of Prāyaṇiyeṣṭi is performed according to the procedure of the Agniṣṭoma[34] (Vait.Śr.Sū. 13.2). At the end of the Prāyaṇīyeśṭi the following rites are consecrated by the Brahmā with the Atharvan-mantras, *i.e.* the rite of ploughing at the northern side of the Mahāvedi with two mantras 'sīrā yuñjanti etc.' (A.V. 3.17.1-2),[35] the rite of ploughing the first line (sīra) with langulaṁ pavira-vat...' (A.V. 3.17.3),[36] the rite of taking of the herbs (soma herbs) with krte yo nau' (A.V 3.17.2),[37] the rite of putting the golden necklace (rukma) upon the leaf with a lump of soil with 'brahmā jajñānam...' (A.V. 4.1.1),[38] the rite of depositing an impression of a man in golden form with 'hiraṇya garbhah...' (A.V.4.2.7),[39] the rite of smearing (abhjyamānaṁ) a totoise with curds, honey and ājya with the mantra 'madhu vātā...' (Kau.sū. 91.1).[40] the rite of placing the ulukhala (mortar) and Musala (pestle) to the north of the svayamatrnna with 'viṣṇokarmāṇi' (A.V. 7.27.6)[41] and the rite of placing the head (śirah) of a goat with 'ajo hi..,' (A.V. 4.14.1)[42].

The piling of the fire altar (citi) is to be done during the Upasada-days between the forenoon and the afternoon upasada iṣṭis[43]. The Adhvaryu offers the prayers to the fire altar which is covered with the prescribed mantras, at the same time, Brahmā recites four Atharvan mantras simultaneously (A.V. 20.19 1), (1.21.1, 7.89.3, 6.35.1).[44] Brahmā consecrates the rite of piling the various bricks by the Adhvaryu, with the the Atharvah mantras *i.e.* the Asapattna bricks of the fifth layer with two mantras 'agne jātān etc. (A.V. 7.35.1, 36.1), 29th stomabhāga bricks with the stoma-parts and with tvamagne puṣkarādadhi...' (Taitt.Sam. 4.1.3.2), the Gāyatri bricks.[45] The Traiṣṭubh-bricks with, adodhyngniḥ (A.V. 13.2.46) the Ānustubhiḥ-bricks with 'saṁ samid' (A.V. 6.63.44).[46] The cchandāṅsi bricks with 'agaim hotāraṁ manye.' (A.V. 20.67.3) and the procedure of piling of the Gārhapatya is said already.[47] In the 'Punaściti rite (Piling of the Vedi second time in the same manner as piled first, is called Punaściti) he consecrates with two mantras 'ayamagniḥ satpatiḥ...' and 'yena sahasraṁ...' (A.V. 7.64.1; 9.5.17).[48] The Rudrahomas are consecrated by the Brahmā with 'mā no devaḥ...' (A.V. 6.56.1); bhavasarvau mṛdataṁ...' (A.V. 11.2.1) and 'yaste sarpaḥ ..' (A.V. 12.1.46) respectively.[49] The enclosing stone-pieces (parisṛtaḥ) are consecrated with 'aśma varma me etc. (A.V. 5.10.1-7).[50] After throwing the leaf and the sized wood of the 'Arka-plant' in the Cātvāla pit, the Āgnidhra sprinkles water with 'ya apo divyah...' (A.V. 4.8.5)[51] The pulling, all along the Vedi like the plough during the ploughing of Agnikṣetra and tieing of a frog (mandūka) the moss (āvāka) and a branch of Vetasa to a bamboo-stuff are consecrated with 'idaṁ vā āpaḥ (A.V. 3.1 .7), 'himasya tvā, (A.V. 6.106.3) up dyamupa vetsaṁ' (A.V. 18.3.5) and 'apāmidaṁ' (A.V. 6.106).[52] The offering of half quantity of ājya (Ghṛta) taken sixteen times at the upavasatha day 'Ṣoḍaśgṛhita arth homa' are consecrated with the mantra 'yo vivśa carṣaṇiḥ...' (A.V. 13.2.26).[53] The offerings of the remaining half quantity of the ājya, taken sixteen times are consecrated with the mantra 'sa naḥ pitā janitā' (A.V. 2.1.3).[54] Asked by the

Adhaaryu, Brahmā mutters the Apratiratha-sāman.[55] The yajamāna and the priests climb upon the fire-altar (citi) by reciting four Atharvan-mantras, 'kramdhyāmagninā etc. (A.V. 4.14.2-5).[56] The putting of the fire-sticks (samidhā) upon the fires is consecrated by the Brahmā with the hymn (A.V. 7.15) beginning with 'taṁ savitaḥ...[57] Then he mutters two mantras 'Catvāri śṛngā...' (R.V. 4.58.3) Mā. Saṁ. 17,91) and abhyarcata...' (A.V. 7.87.1)[58]

The offerings of the Vājaprasava-rite (homa) are consecrated with the six Atharvan mantras, three with 'agne acchā...(A.V. 3.20.2-4), two with aryamaṇaṁbṛhaspatiṁ...' (A.V. 3.20.7-8) and one with 'vajasya nu prasave...' (A.V. 7.7.4).[59] The yajamāna, being sprinkled with the holy water is consecrated with 'saṁ mā siñcantu ..' by the Brahma.[60] The offerings of the 'Vaiśvakarmaṇa homa' are consecrated by him with a hymn 'ye bhakṣayantaḥ...' (A.V.2.35), with two mantras 'etaṁ sadhasthaḥ. (A.V. 6.123.1-2) and lastly by one mantra 'yena sahaṣraṁ...' (A.V. 9.5.17).[61]

In the description of the Agnicayana-Sacrifice, The Vaitāna Śrauta sūtra makes the application of the mantras belonging to the Atharvaveda in almost all the rites related to the Agnicayana Sacrifice. The mantras of the A.V. are taken from the different kāṇḍas *viz.* kandas Nos 1, 2, 4, 5, 6, 7,10, 12, 18, and 20 etc. along with the mantras from the Taitt. Saṁ. Kau. Sū. and Ṛgveda Saṁ. A special mention of the mantra in full from the Sāṁkhāyana Śr. Sū. is a special feature of the Vait. Sr. Sū.

Sautrāmaṇi-Sacrifice

The Sautrāmaṇi Sacrifice is one of the seven Havir-yajñas, mainly related to the animal sacrifice. In Ṛgveda the word sautrāmaṇi is derived from 'sutrāman', meaning a good protector, an adjective of Indra.[62] According to the Śat. Brā. the word Sautrāmaṇi means' one who was well saved by the Āśvins.[63] In the ritualistic literature this

sacrifice occurs in two forms, one independent and the other forming a part of the Rājasūya-sacrifice in two names 'Kaukili' and 'Carak-sautrāmaṇi' Kaukili is an independent rite, while the ordinary on the Caraka-Sautrāmaṇi' is performed at the end of the Rājasūya-sacrifice after one month and also at the end of the Agnicayana-Sacrifice.[64]

The duration of this sacrifice is of four days. On the first three days the surā is prepared from many kinds of ingredients in a special and interesting way. On the fourth day three grahas (cups) of milk and three of wine (surā) are offered to Aśvins, Sarasvati and Indra animals are slaughtered for the same three deities, the animals are – a reddish white goat, a ewe and a bull.[65] Under certain special circumstances, all the three sacrificial animals may be goats, and a fourth animal might be offered to Bṛhaspati also.[66] The omentam of these animals is offered to Aśvins, Sarasvati and Indra, the Paśu purodāśas are offered to Indra, Savitṛ and Varuṇa.[67] In the beginning and at the end the offering of care is offered to Aditi.

On the first day after the offering of morning Agnihotra, rice, barley and fried grains are purchased. After bringing these to the hall, certain vegetable substances and the parched grains are powdered, and rice as well as Syāmāka are cooked separately. Scum of these two is taken in to two vessels into which the extracts of the vegetables and powdered grains are kept. This mixture is called Māsara. The cooked rice a Śyāmāka also are mixed with this and then this final mixture having been kept in a pot is placed in a pit of the hall for three nights. On the first day the milk of a cow and rice powder, on the second day the milk of the two cows, and on the third the milk of three cows is added to it.

On the fourth day, after the preparation of the Vedi and other materials, the said three Animals are killed. Then the grahas of milk and Surâ are offered and the offerings of

32 Vasā-grahas are offered. After lifting the yajamāna by the persons up to their mouth in three steps the 33rd offering of vasā-graha is made with the recitation of Śastra. Offering of Caru to Aditi and that of milk to Mitra and Varuṇa is made. Lastly an animal is offered to Indra vayodhā.

According to the Kā. Śr.Sū. the Sautrāmaṇi sacrifice is to be performed by a Brāhmaṇ, desirous of prosperity. It is to be performed by one who has piled the fire-altar and performed the Soma-sacrifice on it. It may be performed by a king also who is deprived of his privileges *i.e.* access to the throne etc. It is to be performed also by one who is capable of maintaining a large number of cattle but actually possessing no cattle.[68]

The Vaitāna Śr.Sū. descrlbes the Sautrāmaṇi sacrifice as under : For the performance of the Sautrāmaṇi-sacrifice Adhvaryu performs the Abhiṣeka-ceremony for the yajamāna, who has pilled the fire-altar, means who has performed the Agnicayana sacrifice (Agnicit) or for a person (yajamāna) from whose body the Soma-juice is discharged (Somātipūtaḥ) or who is vomitting the soma-juice (Somavāmi[69] or who has lost his wealth or who desires to be supreme among others.[70] A person who has no faith in somā sacrifice is not able to perform this sacrifice.[71] Brahmā consecrates the Ādityeṣṭi-rite and Paśu-avadāna-homa for Indra with the relevent Atharvan mantras.[72] He consecrates the rite of making the Surā with 'raśaprāśanyā herbs prescribed in the Yajurveda, with the hymn 'yā babhravaḥ (A.V.8.7).[73] The discharging of Soma from the body of the yajamāna is consecrated with the hymn 'Vāyoḥ pūtaḥ...(A.V. 6.51)[74] The vomitting of surā from the mouth of the Somavāmi-yajamāna with the mantra 'prāk somo atidrutaḥ...' (A.V 6.51.1).[75] The rite of drinking of Soma to be given by the Adhvaryu is followed by the Brahmā with the mantras of the R.V' adhvaryu adribhih sutam somam pavitra ā sṛja...' (R.V. 9.51.1).[76] The rite of taking the payograhas from the collected ājya is followed with 'kuvidañga yavamantaḥ...(A.V. 20.125.21).[77]

After the rite of Vapāmarjan, the Payaḥ surāgraha homas are consecrated with four mantras' yuvaṁ surā-maśvinā... etc '(A.V. 20.125.4-7).[78] The remenent of the surāgrahas are not drunk as a rule.[79] Some teachers prohibit the partaking of the remanent of Āśvin-surāgraha. The Sūtrakāra presents an evidence in favour of the view, mentioned above that from the Sāṁkhāyana Śr.Sū. 'Yamaśvinā namuceta... Bhakṣayāmi (Śāṁ. Śr.Sū. 5.15.13)[80]. The rite of pouring the the sūra from sthāli with hundred holes (satatṛṇṇāṁ) in the Dakṣiṇā-fire is consecrated with 'punantu mā' (A.V. 6-19) 'giravaragā-ratesu (A.V.6.69) and 'yadgirīṣu' (A.V. 9.1.8)[81] The Āśvin, Sārasvata and Aindra Paśuavadāna-homas are consecrated by the relevant mantras.[82] After the Vanaspatiyāga, the rite sprinkling the Vasā-remanent on the yajamāna by the Adhvaryu is performed. Brahmā makes him (the yajamāna) pronounce the mahavyāhṛtis 'om bhūrbhuvaḥ svarjanadom...'[83] Asked by the Adhvaryu, for reciting the Sāman, Brahmā recites 'bṛhadindrāya gāyata maruto vṛtrahantamaṁ' (Kau. Saṁ. 1.258) to Indra in Bṛhati metre.[84] All the Priests and the Yajamāna joins the Brahmā by reciting 'saṁśravaṣe viśravase satyaśravase śravase at the end. If the yajamāna is a kṣatriya, they recite 'saṁjityai vijityai satyajityai jityai.' If the yajamāna is a vaiśya they recite' saṁpuṣṭayai vipuṣṭyṁ satyapuṣṭyai puṣṭyai.[85] After the Barhihoma the rite of Avabhṛtha takes place. In the Avabhṛtha, the rite of floating the pot (kumbha) of māsara (mixture of scum of rice etc.) and the clothes (vasāḥ) on the water is consecrated by the Brahmā with 'yaddevāḥ ..' (A.V. 6.114) and 'drupadādiva' (A.V. 6.115.3).[86] He follows the 'Āmikṣayā-iṣṭi dedicated to Mitrāvaruṇa and the Paśuavadāna-homa for' Indra vayodhasā', with the relevant mantras. At the end the offering of Caru to Āditya is consecrated.[87]

Gavāmayana-Sacrifice

The Gavāmayana-sacrifice one of the sattr-type of the Soma-sacrifices, is the model for all other 'saṁvatsarika-sattras! The word 'Gavām-ayana' literally means, the course

or way of the cows *i e*. the sun-rays or days (cows means, Ādityas months or days and night.)[83] The Gavamayana-sattra, extending over twelve months of thirty days each, is performed for gaining rewards *viz*. progency, prosperity, greatness, high position in the society and heaven etc. It begins on the full-moon day of phālguna or caitra, or four days before the full-moon day of above said months or of Māgha.[89]

The duration of its performance is divided into two halves, by the middle day called Viṣuvat. Each of the two halves is of 180 days. The first half consists of Prāyaṇīya-Atirātra (the opening day), Cāturvińsa-day, an Ukthya· Five months, each consisting of four abhiplava-ṣaḍaha (six-day period) and one Pṛṣṭh ṣaḍaha *i.e*. each month of thirty days. Three Abhiplavas and one Pṛṣṭhya-Abhijit day (Agniṣṭoma) and three Svarasāman day all of twenty eight days duration· All these come to six months of 30 days each. On the Viṣuvat, (*i.e* the central day) an Atigraha Soma-cup and a victim is offered to the sun. The second half is just reverse to the first.

On the first day the Prāyaṇīyeṣti is performed, after offering an animal to Agni and Soma. The second day is called caturvimsa on which the rites are performed in Agniṣṭoma or Ukthya form· These two days are added to the sixth month· The rites of the first month contain four Abhipalava-ṣaḍahas and one Pṛṣṭhyasadah (a group of six days)· The first and sixth days of the Abhiplava-ṣaḍaha are in Agniṣṭoma-form. but the rest four are in Ukthya-form The very procedure of the first month is followed in the next. four months. In the sixth month, there are three Abhiplava-ṣaḍahas, one Pṛṣṭhya ṣaḍaha, one Abhijit day in Agniṣṭoma form and three Sarva-sāman days, either in Agniṣṭoma form or in Ukthya form. The seventh month of the second half of the year comprises of three Sarva-sāman days, one Viśvajit· day, one Pṛṣṭhya-ṣaḍaha and three Abhiplava-ṣaḍahas. To these twenty-eight days, two days are added *i.e*. Mahāvrta

and Udayanīya· Each of the month, from the eighth to the eleventh, consists of one Pṛṣṭhya-ṣaḍaha and four Abhiplava-ṣaḍahas. The twelfth (the last month) has three Abhiplava-ṣaḍahas, one Āyus-day, one Go and one Daśarātra. Then comes the Mahāvrata, the most interesting day, in which a mahāvratiya cup of Soma is offered, in addition to the usual ones and an animal is offered for Prajāpati, after the recitation of Mahāvarta-saman. Exchange of abuses takes place in between a Brahmacārin and a Prostitute (Punścalu).[90] There is special rite in which sexual inter-course between man and a woman (that are strangers to the yajamāna takes place, as a symbol for indicating creation of world by Prajāpati to whom the Mahāvrata is dedicated.[91]

Finally, comes the Udayanīya day in Atirātra form as the last day of the Gavāmayana-sacrifice. Three anubandhya cows are offered to Maitrāvaruṇa, Visve deva and to Bṛhaśpati on this day. According to Tilak and Dr. Sham Shastri, Gayām-ayan is a symbolic representation of the efforts made by the Vedic Astrologers to square up the Vedic lunar-year with the solar-year, by adding intercalary days.[92] The western scholars, however, seem unfair for not accepting the view of the eminent scholars like Tilak etc· but contrary to the view who appear to be obsessed by the notion that these vedic usages must be similar to practices found in the 19th century among the backward races Africa and America etc.[93]

The Vait.Śr.Sū. presents a detailed description, comparative to the other sacrifices, in five chapters (31 to 35). It describes that in the Gavāmayan-Sacrifice, the first month (out of twelve) consists of Prāyaṇiya, caturvimsa, four Abhiplava ṣaḍahas and one Prṣṭhya-ṣaḍaha.[94] In this manner the first month has thirty two (32) days. Next four months (the second, third, fourth and fifth) are of thirty days each leaving the prāyaṇiya and caturvimsa days of the first month.[95] In the sixth month there are three Abhiplava-ṣaḍahas, one Prṣṭhya-ṣaḍaha and three svarasāma-days.[96] The viśuvant

day, which forms the middle-point of the two halves of the Gavāmayana, each of six months, has its separate identity.[97] The second half of the Gavāmayana, after the viśuvant-day is performed in a reverse order. It begins with svara-sāman and ends with Abhiplava-ṣaḍaha.[98]

The seventh month of the Gavāmayana consists of three svarsāman days and one viśvajit-ekāha, one Pṛṣṭhya-ṣaḍaha and three Abhiplava ṣaḍhas.[99] The months – eighth to eleventh consist of the same procedure *i.e.* one Pṛṣṭhya-ṣaḍaha and four Abhiplava-ṣaḍahas, except the svarasāmana and viśvajit-days.[100] The twelfth month consists of one Pṛṣṭhya-ṣaḍaha, three Abhiplava-ṣaḍahas, two Gavāyuṣi days and one daśarātra including the Mahāvrata and the Udayaniya days. For the confermation of the counting of the days the Sūtrakara presents the Brāhmaṇa-text in evidence[101] *viz.* the Atirātra has two days, Agniṣṭoma hundred and six, Ukthya has 240, ṣoḍaśin twelve and the Gavāmaya has sixty ṣaḍahas (a group of six days) *i.e.* 360 days.[102] On the second day of the Gavāmayana, on Caturviṁśa day in the morning-pressing the Ājya-stotra, a triplet is chanted, beginning with, 'indramid-gāthino bṛhat etc. A.V. 20.38.4-6)[103], or the mantras for the chanting of Ājya-stotra are 'indrāyāhi citrabhāno... (A.V. 20.84).[104] The chanting of the three Abhiplava-ṣaḍahas (period of six days) are performed with three Atharvan-hymns 'indro dadhica asthabhiḥ (A.V. 20.41), Vācamastapadimahaṁ... (A.V. 20.42) and' bhindi viśvā apa dviṣaḥ (A.V. 20.43).[105] In the middle pressing, the stotriyas and Anurūpas in the Pṛṣṭhya-ṣaḍaha are in the bṛhati and Pragātha-forms. The mantras for these stotriyas and Anurūpas are 'abhi pra vaḥ surādhaṣaṁ (A.V. 20.51.1-2) and prā su śrutam surādhasaṁ. (A.V. 20.51.3-4) or 'mā cidanyadvi...(A.V. 20.85.1-2) and yaccidhi tvā jana...' (A.V. 20.85.3-4).[106] After the Ārambha-ṇiya iṣṭi 'aṣmā idu pra tavase' (A.V. 20.35), this Ahīna-hymn is chanted.[107] This very Ahīma-hymn is chanted in the Abhijit, Viṣuvat, visvajit and Mahāvrata days also.[108] In the evening-pressing, the Ukthya-stotriyas and Anurūpas are –'

ya eka idvidayate (A.V· 20.63·4-6) 'ya indra somapātamaḥ... (A.V·20.63.7-9).[109] In the Abhiplava ṣaḍaha 'ā yahi suṣumā hi te etc·' (A.V· 20·38) are six ājya-stotras but in the Ārambhaṇiyeṣṭi the chanting of Paryāsa is not allowed.[110] After the Ārambhaṇiya, in the Abhiplava-ṣaḍaha the following six triplets are chanted;—Vārtrahatyāya...' (A.V. 20.19 1-3), suṣmintamaṁ na ūtaye 'A·V. 20.20.1-3), ā tū na Indra A.V. 20.23·1-3), upa naḥ sutamā, A V. 20.24.1-3), 'yadindrāya yathā (A.V. 20.27.1-3) and apamurmimad (A V. 20.29.1-3).[111] On the first, third and fifth days of the Abhiplava-ṣaḍaha, in the middle-pressing, the stotriyas and Anurupas are, 'taṁ vp sasmamṛtisahm (A.V· 20.49.4-7) and on the second, fourth and sixth day these following hymns are chanted in the form of stomas, 'abhipravah surā .." (A.V. 20.51)[112], indra pūrbhidātirad...etc. (A.V. 20.11, 20.36, 20.37), these saṁpāta hymns are chanted one by one on the sixh day respectively.[113] In the Pṛṣṭhy-ṣaḍahas the above said saṁpāta-hymns are chanted respectively, on the tenth day too.[114] The stotriyas and Anurūpas in the middle-pressing are 'eva hyasi etc. (A.V. 20 60-63).[115] On the sixth day of the Pṛṣṭhya-sadaha, the Pāruchedi verses are recited in the morning and middle-pressings, before the Prasthitayājyās. After the Rtuyājyā, the four mantras are recited by the Brāhmaṇāccharhsin, Potā, Āgnidhra-Priests.[116] After the ṛtuyājyās the four Atharvan-mantras 'yajñaiḥ etc. A.V. 20.67.4-7) are recited by the Potā etc. The Ajya-stotra in the Pṛṣṭhya-ṣaḍaha is followed like the Abhiplava ṣaḍaha.[117] The commentator supplies the details of these chantings for the three respective savanas from the twentieth kanda of the Atharvaveda *i.e.* 20.67.1, 20, 11, 20.67, 20 1, 20.72, 20.8, 20.72, 20·8, 20·72 and 20.8, respectively.[118]

In the Pṛṣṭhya-Ṣaḍaha the Âjya-stotriyas are followed according to Abhiplava-ṣaḍaha.[119] On the first and the second day, āvāpa (the rite of inserting) is followed in the morning-pressing and in the middle-pressing the Pṛṣṭhya-stotriyas and Anurūpas are chanted.[120] On the third, fourth, fifth and

sixth days the chanting of the mantras follows as five mantras (A.V. 20.19.6-7; 20.1-3), nine mantras (20.19.4-7; 20.1-5), fifteen mantras (A.V. 20.27-29) and twenty one mantras (A.V. 20.92) respectively.[121] The Pṛṣṭhya-stotriyas and Anurūpas of these days (from 3 to 6) are vayaṁ gh tvā sutāvantaḥ etc. and four triplets (A.V. 20.52-56, 57.1-3).[122] On the fourth day six mantras (A V. 20.73) are chanted before the saṁpāta-hymn, in which first three mantras are recited in half.[123] On the fifth day seven mantras in Paṅkti-metre are chanted before the Saṁpāta-hymn, and on sixth day three mantras of seven pādas are recited and on the sixth day (the same day) three mantras of seven pādas are recited before the saṁpāt-hymn.[124] The Ukthya stotriyas and Anurūpas of the middle days *i.e.* second to fifth, on the middle-pressing are like the Abhiplava ṣaḍaha.[125] On the same day two quarter-parts of the three mantras, (A.V. 20.63.1-3) are recited simultaneously.[126] In Vait.Śr.Sū. 32.14-18 the style of chanting the special hymns like vṛṣākapi-hymn etc. is described and in, Vait.Śr.Sū. 32.18-19 the style of chanting the kuntāpa hymn is described.[127] The style of chanting the Aitasapralāpa-hymn is described in Vait.Śr.Sū. 32.20-21.[128] After that the recitation of several-special verses like-Pravalhikā with its fifteen pratigaras, Pratirādhā-verses and Ājijnāsena-verses are prescribed, the recitation of Ativāda-verse, and its pratigaras, Devanītha-verses and its pratigara, Būticchada-verse and sixteen verses of Āhanasya are prescribed.[129] After that Dadhikrāva, Pāvamānya, are recited, by dividing in to the pādas.[130] Some teachers hold that the hymns related to Indra, recited in jagati metre (Aindrajāgatam), are not recited at the end, but some teachers hold that the Aindra-Jāgata triplet is chanted after the Aindra-bārhaspatya-triplet.[131] In the group of nine days *i.e.* six days of Pṛṣṭhya-ṣaḍaha, one Abhijit day, one viṣuvat day and one viśvajit-day, the chanting of the śastras are followed, as chanted in the caturviṁśa-day *i.e.* the second day.[132] Six Ābhiplavika-stotriyas are chanted on this day in place of three, as chanted on the caturviṁśa-day.[133] In the morning pressing of the Abhijit days etc. the stotriyas are 'abhi tvā vṛṣabhā

(A.V. 20.22.1-3) uddhedabhi ṣṛutāmagham (A.V. 20.7.1-3) yuñjanti badhnamaruṣam (A.V. 20.26.4-6) respectively.[134] The Ājyastotriyas for the three svarasāman days 'ā yāhi... (A.V. 20.38.1-3), indramidgāthino (A.V. 20.38.4-6) and indreṇa sam...(A.V. 20.40.1-3) respectively.[135] The stotriyas of the Abhiplava-saḍhas are followed according to the privious description.[136] In the sauryapṛṣṭha-rite of Viṣuvat-day the stotriyas are 'udu tyam jātavedasam etc. (A.V. 20.47.13-21, 20.48.1-6 and 20.49.1-3).[137] In the middle pressing the stotriyas and anurūpas are 'citramdevā-nāmud gātanīkam (A.V. 20.107.14-15 and 20.123). There are two alternates of these also.[138] But in the second part of the Gavāmayana, in the Viṣuvat-day the above mentioned stotriyas and anurūpas are recited permanently.[139] In the Viśvajit.Vairājapṛṣṭha the pṛṣṭhastotriyas and anurūpas are yadindra yāvatāṣtvam (A.V. 20.12).[140] In the same day the remaining sāmapra-gāthas, the sukirti, vṛṣākapi sāmasūkta and Ahina-byms are chanted one by one according to the prescribed rules.[141] In the next ten days the Pṛṣṭhya-saḍaha is the same as prescribed before.[142] The Ājya-stotriyas, the groups of twelve mantras, thirty two mantras and thirty six mantras are recited in the first three days.[143] In Vait.Śr.Sū. 33 16 to 24 the remaining stotras are described. All the mantras used in these stotras are from the Atharvaveda.[144] After the Patni samyāja-offerings the yajamāna and the Priests go to the sadas for participating in the Mānasa stotra.[145] For the mānasa-stotra-hotra, the Brahmā grants the permission for the mānasa-stotra, when the Prastotā asks him for the same, the prasava is 'arohsi manaso manase tvā mano jinva'. He consecrated the mānasa-stotra with the hymn 'āyam gauḥ (A.V. 6.31).[146] After the sun set they hold of the Audumbari-staff up to the rising of the stars. When the stars are visible, they come out of the Sadas and recite the mantra, 'yuvām tamindra pārvata viśvataḥ (Mā.sam 8.53).[147] Going through the way to be followed by the Adhvaryu they sit in south west of the Ahavaniya and pray for their desires and recite the mantra and yadihoman akarma...(Ai.Br. 5.24) after that.[148] The

subrahmanya-invocation is recited by the Grhapati or its nominee.[149] In the Maha-vrata, the Ajya-stotriyas are 'surupakrtnumutaye...(A.V. 20.57.1-3). The hymn having five mantras and the stotriyas of Abhiplava are recited in the prescribed place. In the middle-pressing the priest related to Hotr, sit on the seats of darbas.[150] The ladies go round to the Marjaliya-shed with pot of water on their heads, Brahma consecrates this rite with four mantras (gave eva surabhay... etc.).[151] In the Patnisala, the dundubhi is played on by the tale of the cow, which is covered with the skin of the cow, by reciting the mantras 'ucchairghosah (A.V. 5.20) and upa svasaya (A.V. 6.126).[152] The King or its nominee is consecrated at Tirtha place, near the catvala and the Utkara with marmani te (A.V. 7.118), who is tied up by the ropes of carma on the seat.[153] Then the Adhvaryu presents, madhuparka to the King or its nominee, who is tied up.[154] After reciting the mantras 'vanaspate vidvaṅga (A.V. 125) on the chariot, the Brahmā makes him (the king) climb on the chariot, which is consecrated by the Atharvan hymn 'Vanaspate Vidvaṅgah (A.V. 6.125).[155] The King, sitting on the chariot is consecrated with the two mantras 'uddharṣantaṁ (A.V. 3.19.6-7).[156] The money related to Brâhmaṇa, taken by the king is the price given by the yajamāna to the king.[157] Just after the Gavāmayana-sacrifice, the yajamāna should perform Jyotiṣṭoma or Agniṣṭoma sacrifice.[158] The chapter (Kaṅdikā 35), is related to the defenitions and explanation of the various kinds of stotras, their parts and other types of Sâmas, which are chanted in the Gavāmayansattra-type of the Soma-sacrifices and in other sattras. These general rules are followed in these sattras *i.e.* stavan and Anustavan and Atistavan, Anurûpa, Âvapah Pragāthā, Sāmapragāthā, etc.[159]

REFERENCES

1. Taitt.Sam. 6.10.1; Maitrâ Sam. 3.4.8; Kāṭha.Sam. 22.6
2. प्राजापत्यं वा एतत्कर्म प्रजापतिं ह्यैतेन कर्मणारभते निरूक्तो वै प्रजापतिः। श० ब्रा० 6.2.2.21

3. The 10th Kānda of the Śat.Brā. is the doctrine of Cayana. (Śat Brā. Kānda 10th)

4. Icchataḥ samahāvrate niyamaḥ. Kātya. Śr.Sū. 16.1.2

5. It appears that the man was not actually killed, but was let off. (Ka.Śr.Sū. 16.1.17) according to Brā.Śr.Sū. the heads of Vaiśya and of a horse killed in battle are taken. Bau.Śr.Sū. 10.9

6. कामम् अप्रथमयज्ञेऽग्निः । समह्नाव्रते नित्यम् । वै. सू. 28.1-2

7. फाल्गुन्यां । सत्रे पौष्यां तद्गुणानुरोधात् । वै. सू. 28.3

8. प्राजापत्ये पशौ समिध्यमानवती मनु समास्त्वाग्ने इति जपति । वै. सू. 28.4

9. य आत्मदा इत्यवदानानाम् । वै. सू. 28.5

10. अष्टभ्याम् उखासंभरणीया । वै. सू. 28.6

11. अष्टगृहीतस्य "ऋचा सोमम्" इति । वै. सू. 28.7

12. "परित्वाग्ने" इति मृत्पिण्डं परिलिख्यमानम् । वै. सू. 28.8

13. पुरीष्योऽसि इत्यभिमृश्यभानम् । वै. सू. 28.9

14. त्वामग्ने इति पुष्करपर्णे निधीयमानम् । वै. सू. 28.10

15. 'आपो हि ष्ठा" इति पलाशफाण्टेन अभिषिच्यमानम् । "पृथिवीं त्वा पृथिव्याम् इत्युखा क्रियमाणम् । वै. सू. 28.11.12 (क)

16. पुनः करणं इति भागलिः । वै. सू. 28.12 (क)

17. तृतीयया पच्चमानम् । वै. सू. 28.13

18. आमावास्येनेष्टिः । दीक्षणीयायां वैश्वानरा दित्ययोश्च । वै. सू. 28.14 (क)

19. यदग्ने यानि...इत्युख्ये समिध आधीयमानाः । वै. सू. 28.14 (ख)

20. संशितं मे...इत्युख्यम् उन्नीयमानम् । वै. सू. 28.15

21. आत्वा...इत्युन्नीतम् । वै. सू. 28.16

22. उद्धत्तमम्...इति पाशानुन्मुच्यमानान् । वै. सू. 28.17

23. संवत्सरमुख्यं बिभर्ति । सद्यो वा । वै. सू. 28.18

24. "आनो भर" इति बनीवाहने वाचयति । वै. सू. 28.19

25. "गर्भो अस्योपधीनाम्" इत्युख्य भरमा प्स्वोप्यमानम् ।
वै. सू. 28.20

26. सहरय्या . इति द्वाभ्यामुप्तमादीयमानम् । वै. सू. 28.21

27. पुनस्त्वा इत्युख्ये समिध आधीयमाना. । वै. सू. 28.22

28. दीक्षान्ते वि मिमीष्व इति वेयग्निमिमानम् । वै. सू. 28.23

29. "अपेत वीत" इति गार्हपत्यम् उद्धह्यमानम् । वै. सू. 28.24

30. अयं ते योनिः—इति गार्हपत्येष्टका निधीयमानाः ।
वै. सू. 28.25

31. "नमोस्तु ते निऋते" इति पित्र्युपवीती नैर्ऋतीः ।
वै. सू. 28.26

32. यस्ते देवी इति शिक्या सन्दीरूक्मपाशान् नैर्ऋत्यां प्रास्तान् ।
वै. सू. 28.27

33. अनपेक्षमाणा एत्य निवेशनः इति ऐन्द्राग्नाहपत्यम् उपतिष्ठन्ते ।
वै. सू. 28.28

34. प्रायणीयादि । वै. सू. 28.29

35. सीर यु जन्ति इति सीरं युज्यमानम् वै. सू 28.30

36. लाइ. गुलं पवीरवत् इति कर्षमाणम्ा । वै. सू. 28.31

37. कृते योनौ इत्योषधीरावपनम् । वै. सू. 28.32

38. ब्रह्म जज्ञानम् इति रुक्म निधीयमानम् । वै. सू. 28.33

39. हिरण्यगर्भः इति हिरण्य पुरुषम् । वै. सू. 28.34

40. मधु वाताः इति कूर्म अभ्यज्यमानम् । वै. सू. 29

41. विष्णोः कर्माणि इत्युलूखलमुसलं निधीयमानम् वै. सू. 29.2

42. अजो हि इत्यजशिरः । वै. सू. 29.3

43. पुर्वाह्निकी—रूपसदो नु चितीश्चिन्वन्ति । वै. सू. 29.4

44. वार्त्रहत्याय... इति चिति चितिं पुरीषा च्छन्नाम् वै. सू. 29.5

45. "अग्ने जातान्" इति द्वाभ्यां प चभ्यां चितावसपत्नेष्टका निधीयमानाः । एकोन्नत्रिंशत्स्तोमभागैः स्तोमभगिकीः । त्वामग्ने..., गायत्रीः । वै. सू. 26.6, 7.8 (क)

46. अबोध्यग्निः.... त्रैष्टुभी, आनुष्टुभीः अतिछान्दसीः । 29.8

47. अबोध्याग्नि.... गार्हपत्य उक्तम् । वै. सू. 29.8 (ध. ङ.)

48. अयमग्निः येनासहस्रम् इति पुनश्चितौ । वै. सू. 29.9

49. मानो देवा...इति रौद्रान् । वै. सू. 29.10

50. अश्म वर्म मे इति परिश्रितः । वै. सू. 29.11

51. हवनप्रासनाद् आग्नीध्रः या आपो दिव्याः इति चितिं परिषं चन्ति । वै. सू. 29.12

52. इदं वा आपः...इति मण्ड़का वकाबेतसैः दक्षिणादि प्रतिदिशं विकृष्यमाणाम् । वै. सू. 29.13

53. "यो विश्व दर्षणि" इत्यौपवसथ्ये षोडशगृहीतार्धस्य ।
वै. सू. 29.14 (क)

54. "स नः पिता जनिता" इत्युत्तरार्धस्य । वै. सू. 29.14 (ख)

55. "उदेनमुत्तरं नय" इति समिध आधीयमानाः । वै. सू. 29.15

56. संप्रेषितो प्रतिरथं जपति । वै. सू. 29.16
(क) अध्वर्युणा संप्रेषितो जपति । सोमा० भा०

57. तां सवितः इति समिध आधीयमानाः । वै. सू. 28.18
क्रमध्वमग्निना इति चतसृभिश्चितिम् आरोहन्ति । वै. सू. 29.17

58. चत्वारि...इति जपति। वै. सू. 29.19

59. अग्ने अच्छा इति तिस्रः। अर्यमणं बृहस्पतिं इति द्वे। वाजस्य नु प्रसवे हति वाजप्रसवीयहोमान् वै. सू. 29.20

60. सं मा सि चन्तु इत्यभिषिच्यमानं वाचयति। वै. सू. 29.21

61. ये भक्षयन्त...इति वैश्वकर्मण होमान्। वै. सू. 29.22-23

62. इन्द्र सुत्रामा स्ववाँ अवोभिः सुमृडीको भवतु विश्ववेदाः। बाधतां द्वेषो अभयं कृणोतु सुवीर्यस्य पतयः स्याम्॥ स सुत्रामा स्ववां इन्द्रो अस्मे आराच्चिद द्वेषः सनुतर्युयोतु॥

63. Śat.Brā. 5.4.12 R.V. 10.131.6-7

64. Āp.Śr.Sū. 19.5.1; Lāt,Śr.Sū 5.4.20

65. Kā.Śr.Sū. 19.3.2-1

66. Āp.Śr.Sū. 19.2.1-2

67. Āśv.Śr.Sū. 3.9.2

68. Kā.Śr.Sū. 19.4.1; Śat.Brā. 12.7.1; 12.9.3
"ब्राह्मण यज्ञः सौत्रामण्यृद्धिकामस्य, राज्ञोपरुद्धस्य च"

69. अग्निचित् सोमातिपूतः सोमवामी सौत्रामण्याऽभिषिच्यते।
वै. सू. 30.1

70. उत्क्रान्तः श्रेयसः श्रैष्ठ्यकामश्च। वै. सू. 30.2

71. नाऽनिष्ट सोमः। वै. सू. 30.3

72. आदित्येष्टिः। ऐन्द्रः पशुः। वै. सू. 30.4-5

73. रसप्रशन्या या बभ्रवः इत्यौषधीभिः सुरां संधीयमानाम्।
वै. सू. 30.6

74. वायोपूतः इति सोमातिपूतस्य पाव्यमानम्। वै. सू. 30.7

75. सोमवामिनः प्राक् सोमः इति विकृतेन। वै. सू. 30.8
सोमच्छर्दिनो यजमानस्य पाव्यमानां सुरां वायोः पूतः पवित्रेण प्राक् सोमो अति द्रुतः इत्येवं विकृतेन अनुमन्त्रयते॥ सो. मा. भा.

76. अध्वर्यो अद्रिभिः...इत्यध्वर्यु पावयन्तम् । वै. सू. 30.9

77. गृहीतेष्वाज्येषु कुविदङ्ग. ग यवमन्तः इति पयोग्रहान् गृहणन्तम् । वै. सू. 30.10

78. वपासार्जनात् युवं सुरामश्विना इति चतुसृभिः पयः सुराग्रहाणाम् । वै. सू. 30.11 (क)

79. सौराणाम् न भक्षणम् वै. सू. 30.11

80. आश्विनस्यैवे—यमश्विनां नमुचेरासुरदिधि सरस्वत्यसुनोदिन्द्रियाय । इमं तं शुक्रं मधुमन्तमिन्दुं सोमं राजानमिह भक्षयामि । शा. श्रौ. 15.15.13

81. पुनन्तु मा... इति शतातृणाम् आसिच्यमानाम् । वै. सू. 30.13

82. आश्विनसारस्वतैन्द्रपशूनाम् । वै. सू. 30.14

83. वनस्पतियागाद् अभिषिच्यमानम् ओ भूर्भुवः स्बर्जनदोम् इति वाचयति । वै. सू. 30.15

84. सामागानाय प्रेषितः—बृहदिन्द्राय गायत...जागृबि । इत्यैन्द्रयां बृहत्यां संशानानि गायति । वै. सू. 30.16

85. सजित्यै बिजित्यै सत्यजित्यै जित्यै इति क्षत्रियस्य । संपुष्ट्यै विपुष्ट्यै सत्यपुष्ट्यै पुष्ट्यै इति वैश्यस्य । संश्रवसे...उपयन्ति ॥ वै. सू. 30-18-20

86. बर्हिर्होमाद् अवभृथः । यद्देवा इति मासरकुम्भं प्लाव्यमानम् । द्रुपदादिव इति वासः । वै. सू. 30.21-23

87. मैत्रावरुण्यामिक्षेष्टिः । इन्द्राय वयोधसे पशुः । आदित्येष्टिः ।

88. Tilak, Artictic Home in the Vedads. p. 201

89. Ait.Brā. 19.4, Śat.Brā. 16.5.16-17; Āp.Śr. XXI. 15.5-6; Kāt.Śr.Sū. 13.1.2-10

90. पुंश्चलूब्राह्मचारिणाबन्योन्य माक्रोशत; । का. श्रौ. सू. 13.3.6

91. मार्जालीयं दक्षिणेन परिवृते मिथुनं सम्भवति ।

का. श्रौ. सू. 13.3.9

92. Tilak, Arctic Home in the Vedas, 1903, p. 203, Dr. Shyam Shastri, Indian Antiquary, Vol. 41

93. A.B. Keith, Religion and Phi. of the Vedas and Upaniṣads. Haug.Trans. of Ait.Brā. p. 279
F. Maxmuller. SBE Vol. 44, p. 21

94. अथ गवामयनम् । प्रायणीयश्चतुर्विंशम् अभिप्लवाश्चत्वारः पृष्ठ्य इति प्रथमो मास वै. सू. 31.6-7

95. एवं चत्वारः प्रायणीयचतुर्विंशवर्जम् ॥ वै. सू. 31.8

96. त्रयोऽभिप्लवाः पृष्ठयोऽभिजित्स्वरसामातिइषन । वै. सू. 31.9

97. अतिरिक्त आत्मा विषुवान् । वै. सू. 31.10

98. आवृत्त अत्तरः पक्षः 1 । वै. सू. 31.11

99. स्वरसामानो विश्वजित्पृष्ठ्योऽभिप्लवाश्चत्वार इति सप्तमः 1 । वै. सू. 31.12

100. एवं चत्वारः स्वरमामविश्वजिद्व्रजम् । वै. सू. 31.13

101. अभिप्लवौ गवायुषी दशंरात्र उर्ध्वस्तोमो महाव्रतम् उदयनीय इति द्वादशः । वै. सू. 31.14

102. तदेतच्छोलोकोऽभिबवति--- .वै. सू. 31.15

द्वार्बतिरात्रौ षट्शतमग्निष्टोमा द्वे विंशतिशते उक्थ्यानाम् ।
द्वादश षोडशिनः, षष्टिः षडहा वैषुवतं च इति ।

103. चतुर्विंशे इन्द्रमिद्गाथिनो बृहत् इत्याज्यस्तोत्रियः ।

वै. सू. 31.16 "क"

104. इन्द्रा याहि चित्रभानो इति वा । वै. सू. 31.16 "ख"

105. आभिप्लविकास्तृतीयादीन् स्तोत्रियान् आवपते । वै. सू. 31.17

106. अभिप्रव . . . इति पृष्ठस्तोत्रियानुरुपौ वार्हतौ प्रगाथौ ।

वै. सू. 31.28

107. अस्मा इन्द्र प्रतवसे तुराय इति अहीन सूक्तम् आवपते ।
वै. सू. 31.19

108. अभिजिति विषुवति विश्वजिति महाव्रते च । वै. सू. 31.20 "क"

109. य एक इद्विदयते ... इत्युक्थस्तोत्रियानुरूपौ । वै. सू. 31.20 "ख"

110. अभिप्लवे आयाहि - इति षड् आज्यस्तोत्रिया आरम्भणीया पर्यास-
वर्जम् । वै. सू. 31.21

111. इति तृचान आवपते । वै. सू. 31.22

112. तं वो इति पृष्ठस्तोत्रियानुरूपौ । अभिप्रव: इति युग्मेषु ।
वै. सू. 31.23-24

113. इन्द्र पुर्भिदातिरद् . . . इति संपातानाम् एकैकम् अहरहरावपते ।
वै. सू. 31.25 "क"

114. पृष्ठे छन्दोमयेषु दशमे च । वै. सू. 31.25 "ख"

115. मध्यमेषु एव ह्यसि वीरयुः इत्युक्थस्तोत्रियानुरूपा: । वै. सू. 31.26

116. पृष्ठ्य षष्ठे "वनोति . . . इति पारूच्छेदिरूपदधाति ।

117. द्वयो: सवनयो. पुरस्तात् प्रस्थितयाज्यानाम् । वै. सू. 31.26

118. यज्ञै: संमिश्ला: इत्युतृतुयाज्यानाम् उपरिष्टात् । वै. सू. 31.27

119. सोमा. भा. वै. सू. 32.27

120. षडहेऽभिप्लववद् आज्यस्तोत्रिया: । वै. सू. 32.1 "क"

121. प्रथमयोरावाप: पृष्ठस्तोत्रियानुरूपौ च । वै. सू. 32.1 "ख"

122. तृतीये पञ्चर्थः, चतुर्थे नव, पञ्चमे पञ्चदश, षष्ठे एकविंशति: ।
वै. सू. 32.2-5

123. तृतीयादीनां वयं घ त्वा इति पृष्ठस्तोत्रियानुरूपा: । वै. सू. 32.6

124. चतुर्थे तुभ्येदिमा इति षद पुरस्तात् संपातात् । तिस्रोऽर्धर्चशः । 32.7

125. पञ्चमे पाङ्क्तं सप्तर्चम् । द्वौ द्वौ अवसाय पञ्चमं संतनोति । त्रयं वाऽवसाय द्वयम् । षष्ठे वित्वा ततस्रे इति ।
वै. सू. 32.8-9 "क"

126. सप्तपदानाम् एकैकम् अवसाय द्वयं संतनोति । द्वयम् अवसाय द्वयम् । "ख"

127. षष्ठे इमा नु कं भुवना इति द्वैपदौ पच्छः । वै. सू. 32.12

128. पदावग्राहमनवानं द्वितीयेष्ववस्यति । तृतीयेषु द्वितीयान्त्यस्वरयोः सदाद्योश्च न्यूङ् खनिनर्दान् कृत्वा द्वयं संतनोति ... । मध्यमः स्वरितः निदर्शनम् । वै. सू. 32.14-18

129. प्रवल्हिकादिषु पञ्चदश-प्रतिगराः । पूर्वासु पूर्वेषु ।
वै. सू. 32.24-25

130. Vait.Sr.Sū. 32.26-31

131. Vait.Śr.Sū. 32.32-34

132. ऐन्द्राजागतम् उत्सृजन्त्येके । ऐन्द्राबार्हस्पत्यं तृचम् अन्त्यम् ऐन्द्रा जागतम् च शस्त्वेत्यपरे । वै. सू. 32.35

133. नवरात्रे अभिजिद विषुवान् विश्वजित् चतुर्विंशवद् उक्थ वर्जम् ।
वै. सू. 33.1 "क"

134. आभिप्लादिकांस्तु सर्वान् । वै. सू. 33.1 "ख"

135. Vait.Śr.Sū. 33.2

136. Vait.Śr.Sū. 33.3

137. शेषान् अभिप्लवस्य द्वितीया दित्र्यहवत् । पञ्चर्चस्त्वापः ।
व. सू. 33.4

138. विषुवति सौर्य पृष्ठे उदुत्यं इति षंट स्तोत्रियः । वै. सू. 33.5

139. चित्रं देवानां ... इति पृष्ठस्तोत्रियानुरूपौ । वै. सू. 33.6 "क"

140. नित्यौ वौत्तरोपक्षे । वै. सू. 33.7

141. विश्वजिति वैराजपृष्ठे— यदद्याव इन्द्रते — इति पृष्ठस्तोत्रियानुरूपौ बार्हतौ । वै. सू. 33.9

142. Vait.Śr.Sū. 33.10.12

143. दशरात्रः उक्तः पृष्ठः । 33.13

144. Vait.Śr.Sū. 33.14-15

145. Vait.Śr.Sū. 33.16-24

146. पत्नी संयाजेभ्यो मानसस्तोत्राय कृतसंज्ञा सदो भिप्रजन्ति ।
वै. सू. 33.25

147. मनसा सर्वम् अभ्रेषे । होत्रे आरोहो सि इति प्रसौति "अयं गौः इति चानुमन्त्रयते । वै. सू. 33.26-28

148. घृतिरसि ... इत्यौदुम्बरीं मध्येऽन्वालभ्याऽऽसते । वै. सू. 33.29, प्रादुर्भूति नक्षत्रेषु निष्क्रम्य जपन्ति इति । 34.1

149. अध्वर्युपयेनगत्वा दक्षिणपश्चाद् अग्नेरूपविश्य कामान् कामयित्वा यदि होनम् अकर्म ..... इति । वै. सू. 34.2

150. तिष्ठन्तो वाचम् आहवयन्ते वागैतु ...इति सुब्रह्मण्यां च, अनधीपभान इति । वै. सू. 34.3-4

151. माध्यन्दिने होत्रकाः कूर्चान् कृत्वोपविशन्ति । वै. सू. 34.8

152. कुम्भिनीर्माजालीयं परियान्तीरनुमन्त्रयते — गाव एव ..... राष्ट्रे राज्ञः परिक्षित इति । वै. सू. 34.9

153. पत्नीशाले भूमिदुन्दुभिम् औत्तेणं पिनद्धं पुच्छेना घ्नन्ति उच्चघोषः इति । वै. सू. 34.11

154. तीर्थं देशे राजानमन्यं वा मर्म्माणि—संनद्धम् इन्द्रोजयति इत्यनुमन्त्रयते । वै. सू. 34.12-13

155. संनद्धाय मधुपर्कम् आहरन्ति । वै. सू. 34.14

156. वनस्पते वीड्वङ्ग इत्यभिमन्त्रितं रथम् आरोहयति ।
वै. सू. 34 15

157. उद्वर्षन्ताम् इत्यारूढम् अनुमन्त्रयते । वै. सू. 34.16

158. स यद् ब्राह्मणधनं गृह्णाति तद् यजमानो निष्क्रीणाति । वै. सू. 34.17

159. अथ ज्योतिष्टोमेनाग्निष्टोमेनात्मनिष्क्रयणेन सहस्र दक्षिणेन पृष्ठशमनीयेन त्वरेत । वै. सू. 34.21

160. यथास्तुतम् अनुशंसति, एकया द्वाभ्यां वा स्तोमम् अतिशंसेत् । न प्राग् द्वादशात् । षडहस्तोत्रिया वापे च । छन्दो दैवत प्रतिरूपो नुरूपः । वै. सू. 35.1-6

9

The Rājasūya-Sacrifice

Rājasūya, the Royal consecration, which is nevertheless incorporated in the Soma-sacrifice is a most complex ceremony extending over a very long period, more than two years. It comprises soma-sacrifices, Animal-sacrifices and a number of separate Iṣtis also. The word Rājsūya is derived as, the Rājan Soma is pressed in it, so that it is called Rājasūya.[1] Or the sacrifice of the King is Rājasūya.[2] According to the Jaiminīya Brā. Varuṇa, wished to attain, pre-eminence, sovereignty, supremacy over all realm. He behold that sacrifice (Rājsūya) and brought it near and performed it. Having performed this sacrifice he attained the pre-eminenece sovereignty and supremacy over all realms. In the same manner, now the yajamāna by performing the Rājasūya attains the pre-eminence, the sovereignty and supremacy over all realms.[3]

It is performed only by a King, who has not performed the Vājapeya sacrifice.[4] But according to Āśv.śr.Sū. it should be performed after the Vājpeya.[5] Śatpatha Brā. presents an argument for not performing the Rājasūya after the Vājapeya, it says 'by performing the Rājasūya one becomes king (rājan) and by the Vājapeya an emperor (samrāṭ). So the position of the king is obtained first and thereafter of Emperor.[6] In the ritual texts the Rājasūya is an offer of great complication, extending over two years, the centre being the Abhiṣecaniya-

day, when the actual consecration or anointing of the king took place. On the first day (pratipadā) of śukla-pakṣa of the Phālguna-month, the yajamāna undergoes for a Dikṣā for the Pavitra soma-sacrifice, which have its four dīkṣā days, three Upasada-days and one pressing-day. At the end of this Pavitra-sacrifice, thousand cows are given to the Priests as Dakṣiṇā. Then five offerings are made on the five preceding-days after the Pavitra. On the first four days, offerings of Purodāśa, to Anumati, Agni-viṣṇu, Agni-soma and Indra-Agni are made being followed by giving the garment, gold, a free ox and a bull respectively as the Dakṣiṇā. The fifth is the Āgrāyaṇa-offering and a cow is given as Dakṣiṇā in it. After that the Cāturmāsya—sacrifice begins on the full-moon day of the Phālguna-month. After the cāturmāsya the Pañcavātīya-offerings in five fires in the four directions and in the middle, the Apāmārgiya-homa, Indra turiya-homa and Trisaṁyukta-offerings are made successively. Then begin the offerings called "Dvādaśa-ratna-hahiḥ, in which twelve oblations of jewels are offered on twelve days one after another to Indra, Agni, Anikavat, Bṛhaspati, Aditi Varuṇa, Maruts, Savitṛ, Aśvins, Rudra, Agni and Nirṛti. Each of these offerings is made in the house of kings and his men. There after two ceremonies of Soma-sacrifices *viz.* Abhiṣecaniya and Daśapeya are performed simultaneously. Then there are eight offerings of caru called Devasu-havis *viz.* to Svitṛ, Agni, Gṛhapati, Soma, Vanaspati, Bṛhaspati, Indra, Rudra, Mitra and Varuṇa. In these offerings two are of Purodāśa, prepared from Plāśuka-Āśu rice; six of rice-pop, prepared from syāmāka, Nivāra, Hayana, Gavedhuka, Nāmba and barley respectively. According to Āp.Śr.Sū. after these eight offerings the Brahmä, announces to the 'Ratnins' that the Yajamāna is their king and refers to the tribes or people occupying the country.[7] The Proclamation tell the people that so-and-so is their king, but the Brahmā adds that their (Brāhmaṇas) king is Soma.[8]

Various types of waters, *viz.* water from a river drawn against the flow, water of the sea, of ocean waves, of whirl-

pools, of deep stead reservoirs always exposed to the sun, rain water in sunshine before it falls on the earth, of a lake, of a well, of frost are poured into a big pot of udumbara. The yajamāna mixes hot water into having taken with the hollow of the hands. After the Marutvatīya cup is offered in the Ukthyarite, the Adhvaryu spreads a tiger-skin and offers-six Pārtha-offerings. He makes the king wear the garments-Tārpya and red-blanket. Now having put on the mantle, the king draws the turban together and conceals it in front of his navel. Further the Adhvaryu hands over to him a bow and three arrows and makes him step upon the tiger's skin—Thereupon the king stands facing towards the east and gets anointed. Then remaining six Pārthalibations are offered. Afterwards having taken the chariot down, he yokes it (as was done in the Vājapeya) and places it behind the cātvāla. The king having mounted, drives the chariot, which immediately is stopped in front of the post to the south of the vedi, steps down to it.

The Adhvaryu makes the king sit down on a seat of khadira-wood and having thrown five dices (akṣa) into his hand touches him with a stick. The king arranges the game of dice with the cooperation of others. Then after the offering of Svistakṛt and after taking the Mahendra-graha, the Avabhṛth-rite and offerings of three Anubandhyā-cows are performed. After that any day of the Śukla-Vaiśākha, five offerings namely Pañca-vila, destined to Agni, Indra, Soma, Viśvedeva Mitrāvaruṇa and Bṛhaspati are made. Twelve Prayug-havis offerings each at a interval of a month are made. Then two offerings of the pregnant cows to Aditi or to Āditya and the second to viśvedeva or to Maruts are made. Thereafter the Soma sacrifices *viz.* Keśa-vapanīya, Vyuṣṭi-dvirātra and Kṣatradhṛti are performed. In the śukla-pakṣa (bright-fortnight) the caraka-sautrāmaṇi is performed. On the fullmoonday (Pūrṇamāsi) the offerings of animals - a reddish-white he-goat to Aśvin, an ewe to Sarasvati and a bull to Indra are made In the last the concluding Offering, Traidhātavi is made and the Rājasūya-sacrifice goes to the end.

The Vait.Śr.Sū. presents a very short description of the Rājasūya-sacrifice, only in thirteen Sūtras (Vait.Śr.Sū. 36.1 to 13), by mentioning the names of the rites simply. The description begins with the sutra 'atha Rājasūyah'. The Pavitra-sacrifice is performed after the fullmoonday.[9] There is no mention of the month in which the sacrifice is to be started or the full period of the sacrifice; where as the other śrauta-sūtras give the details of the starting day with the choice.[10] In this sacrifice ten saṁsṛp-rites are performed at the interval of one month each.[11] The sūtrakāra does not mention the names of the Deities to whom these ten saṁsṛp-offerings are made. The abhiṣecanīya day is the central-day in this sacrifice,[12] (which is extended over two years) The commentator indicates the day of the performance of the Abhiṣecanīya-rite as 'taiṣyāḥ' the fullmoonday.[13] In the Abhiṣecanīya-rite, after the Marutvatīya-grahahoma, the Bārhaspatya-iṣṭi is performed.[14] In front of the two havirdhāna-śakaṭas, Adhvaryu makes the King sit on the chair, which is mounted with the skin of the tiger, with the Atharvan-hymn 'bhuto bhutesu' (A.V. 4.8) and sprinkles with the holy water collected in a pot.[15] The daśapeya-rite is performed in the month of Phalgun.[16] The commentator explains the word 'Phalgun' after the fullmoonday of the month of Phalgun.[17] After the Dasapeya-rite the Caturmasya-sacrifices are performed which are of one year's duration (Samvatsarikani).[18] After the Caturmasya-sacrifices, (after one year) on the fullmoonday (Purnamasi) of the month of Caitra, the Prya Pratyavarohaniya-sacrifice is performed.[9] Two rites called 'Vyustidvayah' (two days for prosperity) which are respectively, first an Agnistoma and the 2nd an Atiratra form, are performed at the interval of one month.[20] After the fullmoonday of the jestha month the Ksatradhrti-rite is performed.[21] After the fullmoonday of the Asadha month the Pavitra-rite is performed as a concluding-rite.[22] The pavitra is performed at the beginning of the Rājasūya-sacrifice also. The commentator explains that at the end of this sacrifice (Rajasuya) the Pavitra-sacrifice is performed as a concluding rite.[23]

Aśvamedha-Sacrifice

The Aśvamedha (the Horse-Sacrifice) is one of the most imposing, most ancient and best known of the Vedic-rituals, found described in Ṛgveda-saṁhitā in two hymns (R.V. 1.162 and 163), Taitt.Saṁ. (5.6.11-12), Maitrāyaṇi.Saṁ 1.6, Śat.Brā. 13.1.5; Taitt.Brā. 3.8-9 and in all the Śrauta-sūtras too. It is significant that the Rājasūya finds a more secure place, that the Rājasūya sacrifice was one of the regular occurrences, as it was the recognized part of the customary-celebration of the consecration of new prince, while the Aśvamedha was an exceptional and extra ordinary sacrifice, its original purpose is shown by the Āpastamba.Śr.Sū., who says, "A king of all the land (sārvabhauma) may perform the Aśvamedha.[24] In the preceding part of the sutra it says that Asārvabhauma-king can perform the Horse sacrifice too.[25] Modern scholars like, A.B. Keith, Eggeling etc. hold that a later hand, no doubt has added the words 'apya-asārvabhaumaḥ'.

The Aśvamedha is a royal and popular festival intended to obtain prosperity for the kingdom and for the subjects. It is at the same time a charm for obtaining victory or sovereignty. Taitt.Brāhmaṇa identifies the Aśvamedha with the kingdom, 'rāṣṭraṁ vāsaśvamedhaḥ;[26] and states, "he who being weak, offers an Aśvamedha, is indeed thrown away. A paramount-Sovereign (Sārvabhauma) or a crowned king who is not a Sārvabhauma may perform the Aśvamedha.[27] One who desires to secure all objects, to win all victories, including one over his own senses and to attain all prosperity may perform Aśvamedha.[28] Although the period of its actual performance is only three days but the preparatory ceremonies extended over a year or two. It is an Ahīna type of Soma-Sacrifice but includes a series of other important sacrifices. It begins on the 8th or 9th day of śukla-Phālguna or the same day of Jyeṣṭha or Āṣāḍha[29] According to the Āpastamba Śr.Sū., it should be given on the fullmoon day of chaitra.[30] On the first day the Brahmaudana is cooked and offered to the Priests. After the Brahmaudana rite, four wives of the

king viz. Mahiṣī, Vāvāta, Parivṛkktā and Pālāgāli, appear before the King, each accompanied by princess, daughters of Kṣatrīya-daughters of Sūtas and headmen of villages and daughters of chamberlins respectively. The yajamāna (the King) enters the big hall of the sacred fires and performs the evening Agnihotra and observing vrata, he sleeps with his favaurite wife, Vāvātā,[91] behind the Gārhapatya. Next morning, after the morning Agnihotra, an offering of Purodāśa is made to Agni Pathikṛt. A horse is selected, having the qualities *viz.* of three colours or many colours, very fast, unique in strength, costing a thousand cows and very beautiful.

The selected horse is bound with a cord and sprinkled with water in a pond. A killed dog with the pestle of Sidhārakā wood, causes it to float on water with a mat of Vetasa, under the feet of the horse. The horse is brought to the Vedi and either ten or one thousand oblations are offered to Agni. A dvādaśa-kapāla Purodāśa is offered to Savitṛ, for three days. The horse, having sprinkled water over it with the mantras and after the yajamāna recites several appellations for a horse, it let off to roam over the country one year, accompanied by hundreds of guards including princes by reciting the prescribed mantras, armed with swords, arrows and other weapons according to their rank. During the period, when the horse is absent, every day during the year, three, isties are offered to Savitṛ in the morning, midday and in the evening. Four priests and the yajamāna, having sat on different golden seats, narrate the Pāriplava-ākhyāna, and offer the Prākrama and Dhṛti libations. All the performances *viz.* sleeping with Vāvātā, offerings to Savitṛ, singing of the strophes, narrating the Pāriplava-ākhyāna and offering of Prākrama and Dhṛti oblations, are repeated daily for a year.

After the return of the horse, seven Dikṣanīya-offerings are made from the fullmoonday of Caitra to the sixth day of the Vaiśākha. Then twelve Dīkṣā and twelve Upasadas are performed upto the 29th day of Vaiśākha. On this very day, twentyone animals, destined to Agni and to Agni and Soma,

are tied to twenty one yūpas, but on the pressing days the number of victim animals is 22. The first pressing day in Agniṣṭoma form is celebrated on the full moonday of Vaiśākha. The second pressing day, in the Ukthya form is the important one. The first three wives having anointed the front, middle and hind parts of the horse with ājya, wreath one hundred and one golden pearls in the manes and tail of the horse. Then twenty two victims are tied to twentyone yūpas and twelve Prayaṅgya-animals are tied to different parts of the horse's body.

Afterward a cloth is spread and after placing a piece of Gold upon it the horse is slaughtered. The wives of the yajamāna go round it thrice from left to right and *vice-versa*. Then the ribald dialogues begins between the priests and the wives of the yajamāna and their maidens. The omentam and the fat are taken out from the body of sacrificed horse and the blood is collected in a pot and cooked separately. Again begins the dialogue between Hotr and Adhvaryu, Brahmā and Udgatṛ, yajamāna and Adhvaryu. At the end the omentam is offered to Prajāpati in the north of the Āhavaniya. Then the omentams of all the animals are offered, being preceded and followed by the offering of Mahima-grahas. The cooked blood is offered at the end of the Svistakṛt-offering.

The third pressing day is in the Atirātra form. After the offerings of this day, the Avabhṛtharite is performed in which twentyone barren cows are offered. Lastly the Udayanīya-iṣṭi is performed. About the Dakṣiṇā the Lā Śr.Sū. (9.10.15, 11.4) prescribes that on the first day and the last of the three Soma pressing days, he should donate one thousand cows and on the second day, all the wealth that belongs to non-Brāhmaṇa residents in all janapada out of his realm, or he should donate 48000 cows to each of the four principal priests, 24000, 12000, 6000 to each of the four groups of three assistants of the principal-priests in order. Āśvalāyana (10.10.10) says that he should donate the wealth

of non-Brāhmaṇas in the four conquered quarters except land and human beings. According to the Kā.Śr.Sū. (20.8.24) either four wives with their female attendants or only the later, give away Dakṣiṇās to the priests respectively with whom they had held dialogue.

The Vait.Śr.Sū. presents a bird's eye view of this sacrifice (Aśvamedha), like the Rājasūya, only in 39 sutras, simply indicating the names of various principal-rites. The description begins with the Sūtra 'athāśvamedha'.[32] About the Brahmaudana-rite, it says that the yajamāna offers the Brahmaudana (boiled-rice, smeared with ghṛt), to the four priests (to them udgātṛ should be fourth). On the day before full moonday of Phālgun *i.e.* Caturdaśi.[33] After offering the Brahmaudana on Caturdasi, the yajamāna (the king) presents gift, best of all (varam) to the Brahmā priest, after the morning Agnihotra offerings, on the fullmoonday.[34] After that the 'Āgneyiṣṭi-rite is performed. The Vait.Śr.Sū. does not describe the procedure of the performance of the Āgneyiṣṭi, nor the commentator supplies the details of it.[35] In the same way it indicates for the next rite simply by saying 'Pauṣṇi ca'.[36] The commentator simply mentions that then takes place the Pauṣṇi-rite (Pauṣṇi-iṣṭirbhavati). The rite of tieing up the horse with a rope, performed by adhvaryu is consecrated by the Brahmā with an Atharvan-hymn 'Vātaraṁhā bhava' (A.V. 6.92).[37] When the horse is being set free, the Brahmā consecrates that very-rite (setting free the horse) with the mantra 'abhi tvā jarimāhita' (A.V. 3.11.8)[38] The freed (utsṛṣṭa) horse is consecrated by the Asapaliya-hymn. The commentator presents the indication of the Āsapāliya-hymn *i.e.* A.V. 1.31.[39] The performance of three Sāvitrya-iṣṭis are repeated daily till the year, after setting free the horse.[40] Asked by the Hotṛ priest, the yajamāna and the priest sit on the golden-seats (made of gold) for the performance of pāriplava-rite, on the south of the Vedi.[41] The pillow cushion of the seat of Brahmā is also made of gold and the cushion of the seat of the yajamana is a mat, made of kuśā-grass (kūrca).[42] The narratives (Ākhyāna), called 'pāriplava' are

accompanied with mahāvyāhṛtīes *i.e.* bhūḥ bhuvaḥ, svaḥ and janat according to the respective order of the four vedas.[43] The commentator supplies the relevant text from the Gopatha Brā. *i.e.* at the end of the narration related to the R V., belonging to Manu-Prajāpati mahāvyāhṛty is used 'bhūḥ' the narration of the yajurveda-'yamo Vaivasvataḥ ends with bhuvaḥ, and the narration of the A.V.—'soma viṣṇavaḥ' ends with Om etc.[44] After one year, when the horse comes back to the place of the sacrifice, the yajamāna undergoes the rite of Dikṣā. There are twenty one Dikṣā-days for the Aśvamedha-Sacrifice.[45] The performance of the second-day of the Aśvamedha-Sacrifice (Principal-sacrifice) is followed like the first day of the Abhiplava-rite,[46] and the second like the fourth day of the Pṛṣṭhya-ṣaḍaha (a group of six days).[47]

On the second day, after the Bahiṣpavamāna-rite, the horse is anointed and sprinkled with water, the Brahmā consecrates this act of Āplavan with the mantra sam tvā gandharvaḥ...bodhi gopāya.[48] The sūtrakāra presents the view of Ācārya Kauśika, according to him the mantra for the consecration of 'Āplavana' should be 'divyo gandharva (A.V. 2.2.1) in place of 'saṁ tvā gandharvaḥ...'[49] The crowned queen lies down by the side of the dead horse and both (horse and the queen) are covered with the same cloth on which the horse lies, by the Adhvaryu, reciting the mantras.[50] Addressing the horse and his wife, the yajamāna makes abusive-speech by pronouncing the mantra, 'svargeṇa lokena... bhojanaṁ; in a loud voice.[51] Subsequently the Hotā makes abusive speech also with the same mantra. After that the Brahmā performs the methana rite (addresses with insulting speech) on the horse and vāvātā, wife of the king, covered in the same position as of Mahiṣi, with the mantra 'ūrdhvaṁ emam ucchryatād...vāte punanniva'.[52] The vāvātā queen follows the Brahmā, with the same mantra by changing the gendre only. *viz.* 'urdhvaṁ enaṁ...'.[53] Then takes place the pronunciation of Brahmodya in between the Hotā and the Adhvaryu in the Sadas. After that Brahmā asks Udgātā-

priest, in the verse form 'prcchāmi tvā citaye devasakha... māvivesa.[54] The Udgātā answers in two verses 'pancasvāntḥa puruṣa āviveṣa...bhavasyuttaro mat.' and 'na tvām paro avaro manna...enaṁ na maya tvam samsamako bhavasi.'[55] All the priests, come out of the Sadas and ask the yajamāna in a verse, which is in the question form, 'pṛcchāmi tvā paramantaṁ pṛthivyaḥ...' (A.V. 9.10.13).[56] The yajamāna makes the reply in a verse 'iyaṁ vediḥ...(A.V. 9.10.14).[57] The morning and middle pressings of the third day of the Aśvamedha sacrifice are performed like the Caturvimsa-day.[58] The Ājya-stotriyas and Anurūpas of the morning pressing are the same as described in the model-Soma-Sacrifice *i.e.* Agniṣṭoma.[59] The procedure of the evening-pressing is also the same as adopted in the Atirātra-sacrifice.[60] At the end of the third pressing Pañcapaśuviśākhāyūpa-yāga is performed.[61] Thereafter, in each of the season the yajamāna performs animal sacrifices with six animals dedicated to Agni, Indra, Marut, Mitrāvaruṇa, Indrāvaruṇa and Agni-viṣṇu.[62] In the Viśākhayūpa the animals are five, in Aśvamedha, there are six, according to the season, in puruṣamedha, the number is twelve and in Sarvamedha the number of the animals is twentyfour, four time than Aśvamedha.[63]

The Vait.Śr.Sū. follows the Kātyāyan-Śrauta-Sūtra and the Āpastamba Śrauta Sūtra very closely in the description of the Aśvamedha sacrifice. It uses only one hymn and four mantras from the Atharva veda in this sacrifice, whereas in other sacrifices it employs maximum mantras from the Atharva-veda. It is because that here in the description of the Aśvamedha the Sūtrkara gives the hints of the main rites of this sacrifice.

Pūruṣamedha-Sacrifice

The Pūruṣamedha-Sacrifice, as a ritual form is alluded to in the Vājasaneyi-Saṁhitā, Taittirīya-Brāhmaṇa, Śatpatha-Brāhmaṇa and given in more details by the Śrauta-Sūtras of

Āpastamba (20), Śāṁkhāyana (16.10-14) Hiraṇyakeśin (14.6), kātyāyana (21.1) and Vaitāna (37.10-38.9). Baudhāyana Śrauta Sūtra does not include this, Puruṣamedha sacrifice in its subject-matter. The version of the Sāṁkhāyana Śr.Sū. and the Vait.Śr.Sū. are quiet distinct from those of the other Brāhmaṇas and their corresponding sūtras. These (the Vaitāna.Śr.Sū. and the Saṁ.Śr.Sū.) supply a ritual, for the slaughter actually performed of a man, which is based exactly on the Aśvamedha-sacrifice, and both texts recognise the Puruṣamedha as depending on the Aśvamedha.[64] The Yajurveda texts recognise only a symbolic slaying of a man, who is set free in due course and only animal victims are offered. We could not deny this fact that we have here the record of the wide-spread usage of slaying a human being before the foundation of a building, a curtom which is world-wide and has often been exemplified in India. Indeed this rite is poorly supported in Vedic literature, but at the same time the legend of Śūnaḥ-śepa etc., evidently support this sacrifice.

The Puruṣamedha-Sacrifice, having twenty three Dıksa days, twelve upasadas and five sūtya days, is performed by a Brāhmaṇa or a Rājanya-Yajamāna, desirous of surpassing all the beings. The first and the fifth sūtya-days of the Puruṣmedha Sacrifice are in the Agniṣṭoma form the third in Atirātra, and the second and the fourth days are in the Ukthya form. There are eleven yūpas and animals on each of these days. On the Upavasatha day, the number of the victim animals is eleven, it consists in adding to the animal victim a man, belonging to the Brāhmaṇa or the kṣatriya varṇa, who has been bought for the price of one-thousand (1000) cows and hundred horses. Like the horse, he (the Puruṣa) is allowed to go free for a year, and when he is killed the queen lies beside his corpse. The Śat.Brā. (2.1.36) refers to 166 men having been sacrificed, but the event is not described and there is reason to think that it may have been symbolic.

The Vait.Śr.Sū. presents a somewhat more detailed description of the Puruṣamedha sacrifice, as compared to the

other important sacrifices *i.e.* Aśvamedha, Rājasūya, Vājapeya etc. (vide Vait.Śr.Sū. 37.10 to 38.14). It describes that before the fullmoonday of the caitra month, the yajāmana presents something best (varam) as the Dakṣiṇā to the Brahmā-priest. After taking his share of Brahmaudana on the caturdaśi, the yajamāna performs three additional rites to the Aśvamedha *viz.* offerings to Agnikāma, to Agni-Dātṛ and to Agni-Pathikṛt respectively.[65] Brahmā invites the yajamāna in loud voice by reciting a Praise-verse, 'yajamānasya vijitaṁ sarvaṁ samaitu', to tell his people the material and the subjects conquered in the battle-field.[66] The yajamāna asked by the Brahmā, makes a reply in a praise-verse 'kasmai sahasraṁ śataśvaṁ jñātibhyo dadyāṁ, kena samāpnuyām.' that to whom I bought in a thousand cows and hundred horses and by whom I perform the Aśvamedha sacrifice.[67] If someone, brāhmaṇa or kṣatrīya by varṇa, comes forward voluntarily, the Brahmā pronounces, 'siddhaṁ karma'.[68] If some one from the Brāhmaṇas or kṣatrīyas, does not offer himself, voluntarily for the performance of the Puruṣamedha, the Vait Śr.Sū. provides an alternate arrangement that the king (yajamāna) invades his neighbouring kingdom, and brings the rival-king by defeating him in the war, and performs the Puruṣamedha sacrifice by sacrificing him.[69] The king donates the price of the horse (*i.e.* one thousand cows and hundred horses) to his relatives.[70] Whos wife talks with that person - (who is to be sacrificed), the king deprives of him (the husband of that lady who talks) with all his assets and declares the intention to kill her in a loud voice, only if she is not a Brāhmaṇī (abrāhmaṇīm).[71] The commentator explains the word 'yasya' (whose) yasya janapadasa, the janapada, to whom the lady belongs in place of the man, who is the husband of that lady, who talks with the man who is to be sacrificed.[72]

The Brahmā consecrates the puruṣa after taking the purificatory bath and getting well dressed (the victim man) is being set free like the horse of the Aśvamedha with two Atharvan hyms *viz.* 'Sahasrabāhuḥ puruṣaḥ (A.V. 19.6) and

'ken pārṣṇi...' (A.V. 10.2).[73] Then during the year whilst the man is roaming about, the yajamāna performs three istis daily, dedicated to pathyā-svasti, Aditi and Anumati.[74] The rites related to the Indra and Pūṣan (Aindrā-Pauṣṇaḥ), in the form of animal sacrifice are also performed during the year, daily.[75] In the principal sacrifice, after the return of the victim-puruṣa at the end of the year, the Mahāvrata rite is performed on the third day, as in the Aśvamedha[76] The Brahmā consecrates the rite of tying up the victim Puruṣa with that of yūpa, by reciting three Atharvanmantras, beginning with 'udīratāṁ...' (A.V. 18 1.44-46).[77]

When the Puruṣa is being set free, the Brahmā, consecrated him with the Atharvan-verses called; uthāpanī'.[78] The commentator supplies the detail of these uthāpani-verses, A.V. 18.3.8, 18.3.9, 18.2.48, 18.1.61. 18.2.53, 18.4.44, 2.34.1.[79] When he (the Puruṣa) is being taken to the Śāmitra, the consecration is made with the Hariṇī-verses, these are 'ati drava...' etc. (A.V. 18.2.11-18).[80] When he is being thrown down, the Brahmā recites two mantras in the consecration *i.e.* syonāsmai bhava...' (A.V. 18.2.19-20).[81] When it (Sacrificed Puruṣa) is quieted (saṁjaptam), the Brahmā consecrates with yāmā and Sārsvata, hymns (A.V. 19 6 and 18.1).[82] Now the Brahmā heals the yajamāna with the Atharvan hymns, 'akṣibhyāṁte' (A.V. 2.33) 'muñcāmi' tvā (A.V. 1. 04) 'uta devaḥ' (A.V. 4.13) 'yasyāste' (A.V. 6.84) 'āpeta etu' (kau.sū. 97 8) vāta ā vātu (kau sū. 117.4).[83] After the Hotṛ-priest, the Brahmā makes abusive speech addressing to vāvāta-queen, by pronouncing the mantra 'suprapaṇā ca veśantā (A.V. 20.128.9). The abusive-speech in form of the verse 'aprapaṇā ca veśantā...' A.V 20 128.8.[84] By reciting the Verse 'udīrśva nāre...' A.V. 18.3.2, Adhvaryu makes to arise the wives of the yajamāna vāvātā etc. This act of arising is already said in the kau.sū. 80.45, by the Author, so that there is no need to describe here again.[85] All the Priests and the yajamāna recite the mantra 'yanna idaṁ pitṛbhiḥ' (kau.sū. 88.29), by touching their hearts with his right hand.[86] Within the sadas, there takes place a theological discussion

(brahmodya) in between the Brahmā and the Udgatā-priests. The Brahmā asks the Udgatā, by reciting a ṛcā, 'gāvo yavaṁ prayutā kiyadāṣu svapatiścandayāte (R.V. 10.27.8)[87] The Udgatā answers in the form of a ṛcā anakṣā duhitā jatvāsa kastāṁ...vā vareyāt (R.V. 10.27.11).[88] The performance of the fourth day of the Puruṣamedha-sacrifice, the Pṛṣṭhya-ṣaḍaha is followed like the Aśvamedha and the fifth is in Atirātra-form, the middle day *i.e.* third is in the Atirātra form and the fourth and fifth are in the Agniṣṭoma form.[89] If the Puruṣamedha is performed along with the Aśvamedha the Priests of the Aśvamedha and the Puruṣamedha are the same.[90]

The Vait.Śr.Sū. follows the Śāṁkhāyana Śr.Sū. very closely in the description of the Puruṣamedha. It employs ten hymns and six mantras of the Atharvaveda in it and two mantras from the Ṛgveda also, in the application of the Brahmodya rite.[91]

Sarvamedha-Sacrifice

The Sarvamedha sacrifice is one of the Ahīna-types of Soma-Sacrifices, performed by one who wants to fulfill all his desires or all kinds of achievements. It is performed in the special vedi (fire-altar) called 'ekaviṁśatividhā' (last variety of the fire altar) specially constructed for the Sarvamedha only). The Sarvamedha consists of ten pressing days. The Soma sacrifices taking place on ten days of the sarvamedha are : Agnistut, three Ukthya-sacrifices (on the second, third and fourth days) namely Indrastut, Sūryastut and Vaiśvadeva-stut, the Mahāvrata on the fifth day, Vājapeya and the Aptoryāmā on 6th and 7th days. The rites of the eighth and the ninth days, being called Triṇava-stoma and Trayastriṁśa-stoma are also in the Ukthya form. The tenth day of the Sarvamedha-sacrifice should be the Viśvajit-Sacrifice having the nature of the Atirātra-Sacrifice. The skins of the animals without omentam are offered, being followed by the throwing of grass, pieces of wood into the Āhavanīya. Then the grains of all kinds are offered. The same sacrificial fees (Dakṣiṇā),

as are prescribed in the Puruṣamedha, are given along with the disposal of land also, won by the king from different quarters.

The vaitana śrauta sūtra describes in brief, the Sarvamedha-sacrifice only in six sūtras, clearly indicating about the procedure to be followed according to the performance of the Puruṣamedha-sacrifice.[92] The days of the Sarvamedha are— Agnistuta, Indrastut, Sūryastut, Vaisvastut, Pauruşamedhika, Vājapeya and Aptoryāmā respectively.[93] In these days all kinds of objects admissible in the śrauta sacrifices, such as animals, cooked foods purodāśa, yavāgu caru etc, all kinds of herbs, leaves, fruits, food grains, seeds and other havi's oblations and liquid materials like, milk, ājya, caru honey etc. are offered and all the sacrificial-animals are sacrificed.[94]

The tenth day of the Sarvamedha-Sacrifice is the Viśvajit-(sacrifice) having the nature of the Atirātra (Saoma) sacrifice.[95] After performing the Ṛtu-Paśu homas, the yajamāna having thrown the nether part of the fire-wood (adharārṇi) into the Gārhapatya, the upper one (uttarārṇi) in to the Āhavanīya-fire, having made ascend the fire into himself with, 'ayaṁ te yonih' (A.V. 3.20.1) the yajamāna should take himself to the forest.[96] Thus these so called 'Medhas', *viz.*, Aśvamedha, Puruṣamedha, Sarvamedha, Gomedha, etc. are to be performed by a kṣatrīya.[97]

There is a direct-mention of only one mantra, from the Atharvaveda (ayaṁ te yoniḥ) which is employed in the last-rite of putting the Araṇi-woods into the fires (Āhavaniya and Gārhapatya) these Arani-woods are used in producing the fire (Agnimanthan), in establishing the fires. The other five mantras are in descriptive form. In the last four chapters *viz.* 39 to 43 there is a detailed description of the stotriya-vikāras - and Kāmya-yajñas as a supplement to the text of the Vait Śrauta-Sūtra.

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1. राजा तत्र सूयते तस्माद्राजसूयः। जै. ब्रा. 14.4.1 "शाबर. भा."
2. राज्ञो वा यज्ञो राजसूयः। जै. ब्रा. 14.4.1 शाबर. भा.
3. वरुणो वा अकामयत सर्वेषां देवानां राज्याय सूयेयेति। जै. ब्रा. 2.1.97
4. राजा राजसूयेन यजेत, ला० श्रौ० 9.1.1, राज्ञो राजसूयो अनिष्टनो वाजपेयेन, का. श्रौ. 15.1.1
5. आश्व० श्रौ० सू० 9.9.19
6. शतपथ ब्रा० 9.3.4-8
7. अथैनं रत्निभ्य आवेदयत्येष भो भरता राजेति। एष वः कुखो राजेति कौरव्यम्। एष वः प चाला राजेति पा चालम्। ...कुरुमा चालम्। आप० श्रौ० 18.12.7
8. सोमोऽस्माकं ब्राह्मणानां राजेति ब्रह्मा जपति। 18.12.9
9. अथा राजसूयः। तैष्याः पुरस्तात् पवित्रः। वै. सू. 36.1.2
10. Āśv.Śr.Sū. 9.9.20; Kā.Śr.Sū. 15.1.6; Lāt.Śr.Sū. 8.11.2
11. मासान्तरेषु दश संसृपः। वै. सू. 36.3
12. माध्या अभिषेचनीयः। वै. सू. 36.4
13. तैष्याः इति विभक्ति सामान्यात्।
14. मरुत्वतीयाद् बार्हस्पत्येष्टिः। वै. सू. 36.5
15. हविर्धानयोः पुरस्ताद वैयाघ्रचर्मोपषर्हणायाम् आसन्द्याम् भूतो भूतेषु, इत्यारोहयत्यभिषि चतिच। वै. सू. 36.6.7
16. फाल्गुन्यां दशपेयः। वै. सू. 36.8

17. फाल्गुन्याः पौर्णमास्याः परस्ताद दशपेयाख्यः क्रतुर्भवति ।
वै. सू. 36.8

18. सांवत्सरिकाणि चातुर्मास्यानि । वै. सू. 36.9

19. संस्थितेषु चैत्रयाः प्रत्यवरोहणीया । वै. सू. 36.10

20. वैशाख्या व्युष्टिद्वयहः । वै. सू. 36.11

21. ज्येष्ठ्याः क्षत्रधृतिः । वै. सू. 36.12

22. आषाढयाः पवित्रः संस्थित्यै । वै. सू. 36.13

23. आषाढया पौर्णमास्या पुरस्तात् पुनः पवित्राख्यः क्रतुर्भवति । राजसूयस्य संस्थित्यै समाप्त्यर्थम् । वै. सू. 36.14

24. राजा सार्वभौमोऽश्वमेधेन यजेत । आप० श्रौ० 20.1.1 (क)

25. अप्यसार्वभौमः । आप० श्रौ० 20.1.1 (ख)

26. राष्ट्रं वा अश्वमेधः परा वा एष सिच्यते यो बलोऽश्वमेधेन यजते ।
तै० ब्रा० 3.8.9

27. आप० श्रौ० सू० 20.1.1

28. सर्वान् कामानाप्स्यन् सर्वा विजितीर्विजिगीषमाणः सर्वा व्युष्टीर्व्यशिष्यन्नस्वमेधेन यजेत । आश्व. 10.6.1

29. Ka.Śr.Sū. 20.1.2-3; Lat.Śr.Sū. 9.9.6-7;

30. Āp.Śr.Sū. 20.1.4

31. Yā patninām priyatamā yajamānasya sā vāvāta rāja-putri. La.Sr.Su. 9.10.1

32-33. अथाश्वमेधः । फाल्गुन्यां ब्रह्मोदनम् उद्गातृचतुर्थेभ्यो ददाति ।
36.15

34. हुतायां प्रातराहुतौ ब्रह्मणे वरम् । वै. सू. 36.16

35-36. आग्नेयीष्टिः । पौष्णी च । वै. सू. 36.17 (क) (ख)

37. वातरंहा भव इत्यश्वं नियुज्यमानम् अनुमन्त्रयते । वै. सू. 36.18

38. अभित्वा जरिमाहित इत्युन्मुच्यमानम्। वै. सू. 36.19

39. आशानामाशापालेभ्यः (अ. 1.31) इति सूक्तेनोत्मृष्टम् अनुमन्त्रयते। सोमा. भा., वै. सू. 36.20

40. संवत्सरं सावित्र्यस्तिस्र इष्टयः। वै. सू. 36.21

41. पारिप्लवाऽऽख्यानाय दक्षिणेन वेदिं हिरण्मयेष्वासनेषु उपविशन्ति। वै. सू. 36.22

42. कशिपूपबर्हणं ब्रह्मणः, कूर्चो यजमानस्य। वै. सू. 36.23
दर्भकूर्चो यजमानाऽऽसनोपबर्हणं भवति। सोमा. भा. वै. सू. 36.23

43. आख्यानेषु यथा वेदं व्यहृतीर्वाचयति। वै. सू. 36.24

44. गोपथ...मनुः प्रजापति भूः, यमो वैवस्वतः भुवः, सोमो वैष्णवः ओम् वरूण आदित्यः जनत्। कुबेरो वैश्रवणः करत्, अर्बुदः काद्रवेयः बुधत्, असुरो धान्वनः रूहत्, मत्स्यः सामदः महत्, तार्क्ष्यो वैवस्वतः तद्, धर्म इन्द्रः स्वः, सोमा. भा. 36.24, गो. ब्रा. 1.1.6, 10

45. संवत्सरान्ते दीक्षणम्। एक विंशतिर्दीक्षाः। वै. सू. 36.25

46. अभिप्लवप्रथमवत्। प्रथमम् अहः। वै. सू. 36.26 (क)

47. पृष्ठ्यचतुर्थवद द्वितीयम्। वै. सू. 36.26 (ख)

48. बर्हिष्पवमानाद् अश्वं नियुज्यमानम् अनुमन्त्रयते—संत्वा गन्धर्वाः समु यु जन्त्वापो...तेभ्यः आयुः सविता बोधि गोपाय इति। वै. सू. 36.27

49. दिव्यो गन्धर्वः, इत्येतया कौशिकः। वै. सू. 36.28

50. संज्ञप्तं महिषीम् उपवेश्या धीवाससा संप्रोर्णुवन्ति। वै. सू. 36.29

51. तौ यजमानो भिमेथयति—स्वर्गेण लोकेन संप्रोर्णुवाथाम्...यत्र स्त्रीणां जीव भोजनम्। वै. सू. 36.30

52. होत्रभिमेथनाद् एव वावातां ब्रह्मा—ऊर्ध्वा एनां...इति। वै. सू. 36.31

53. उर्द्धवम् एनं इत्यनुचर्यो ब्रह्माणंम्। वै. सू. 36.32

54. सदसि होत्रध्वय्वोंब्रंहमोद्याद् ब्रह्मोद्गातारं पृच्छति ।
वै. सू. 36.33

पृच्छामि त्वा चितये...विश्वं भुवनमविवेश इति । वै. सू. 37.1

55. तस्य प्रतिपश्नाद् आह—प चस्यन्तः पुरूष आविवेश...भवस्युत्तरोमत् ॥ न त्वं परो वरो मन्न पूर्वः... एनां न मया त्वं संसमको भवासि 137.2

56. निष्क्रम्य सर्वं यजमानं "पृच्छामि त्वा परमन्तं पृथिव्याः इति ।
वै. सू. 37.3

57. इयं वेदि इति यजमानः । 37.3 (ख)

58. तृतीये चतुर्विशवद् द्वे सवने । वै. सू. 37.4

59. प्राकृतावाज्यस्तोत्रियानुरूपौ । वै. सू. 37.5

60. तृतीयसवनाद्यतिरात्रवत् । वै. सू. 37.6

61. संस्थिते पञ्चषशुविशाख्यूपः । वै. सू. 37.7

62. प्रत्यृतु षद पशंव आग्नेया ऐन्द्रा मारूता मैत्रावरूणा ऐन्द्रावरूणा आग्ना वैष्णवा इति । वै. सू. 37.8

63. विशख यूपर्तु पशवो द्विगुणाः पुरूषमेधे चतुर्गुणाः सर्वमेधे ।
वै. सू. 37.8

64. The whole rite is similar to that of the Asvamedha—Sacrifice. Sam.Sr.Su. 16.10.2

पुरूषमेधो श्वमेधवत् । वै. सू. 37.10

65. चैत्र्याः पुरस्ताद् वरदानान्त इष्टयो अग्नये कामाय, दात्रे पथिकृते । वै. सू. 37.10-12

66. यजमानस्य विजितं सर्व समैतु इति जनपदम् उच्चैः श्रावयति ।
वै. सू. 37.13

67. कस्मै सहस्रं शताश्वं ज्ञातिभ्यो दद्याम् । केन समाप्नुयाम् इति यजमानः वै. सू. 37.14

68. यदि ब्राह्मण: क्षत्रियो वा प्रपद्येत सिद्धम् कर्मेत्याचक्षते।
वै. सू. 37.15

69. न चेत् प्रतिपद्येत नेदिष्ठं सपत्नं विजित्य तेन यजेत।
वै. सू. 37.16

70. तस्मै ज्ञातिभ्यस्तद्दद्यात्। वै. सू. 37.17

71. यस्त्र स्त्री संभाषेत तस्य सवेस्वम् आदाय ताम् अब्राह्मणीं हनिष्य इत्युच्चे श्रावयेत्। वै. सू. 37.18

72. यस्य जनपदस्य संबन्धिनी स्त्री इमं पुरूषं भाषेत तस्य जनपदस्य सर्वस्वं गोहिरण्यादिकं आदाय तां कृतसंभाषणां स्त्रीं हनिष्ये ब्राह्मणी वर्जम्।

73. तं ह स्नातं अलंकृतम् उत्सृज्यमानं सहस्रवाहु: पुरूष: केन पार्ष्णी इत्यनुमन्त्रयते। वै. सू. 37.19

74 संवत्सरम् इष्टय: पथ्यायै स्वस्तये, अदित्या अनुमतये।
वै. सू. 37.20

75. संवत्सरान्व ऐन्द्रापौष्ण: पशु:। वै. सू. 37.21

76. महाव्रतं तृतीयम्। वै. सू. 37.22

77. उदीरतात इति तिसृभिर्यूपे बध्यमानम् अनुमन्त्रयते। वै. सू. 37.22

78. उत्थापनीभिश्च विमुच्यमानम्। वै. सू. 37.23 (ख)

79. सोमादित्य भाष्य— वै. सू. 37.23

80. हरिणीभि: शामित्रं ह्रियमाणम्। वै. सू. 37.24

81. स्योस्मै भव इति द्वाभ्यां निपात्यमानम्। वै. सू. 37.25

82. सहस्रवाहु: यामसारस्वतै: संज्ञप्तम्। वै. सू. 37.26

83. अथ भैषज्याय यजमानम्। वै. सू. 38.1

84. मेधते ब्रह्मा सुप्रपाणा च वेशन्ता इति। पूर्वेण नुचयं।
वै. सू. 38.1-2

85. उदीष्वं नारी इत्युक्तम्। वै. सू. 38.3

86. यन्न इदं पितृभिः इति सर्वे। वै. सू. 38.4

87. ब्रह्मोद्यात्—गावो यवं प्रयुता अर्यो अक्षन् ता अपश्यं सहगोपाश्-चरन्ति। ह्वा इदर्यो अभितः समायन् कियदासु स्वपतिश्छन्दयाते ॥ इत्युद्गातारम्। वै. सू. 38.5

88. प्रतिप्रश्ने—यस्या अनक्षा द्वहिता जात्वास कस्त्वां विदां अभिमन्याते अन्धाम्। कतरो मेनिं प्रति तं मुंचाते य ई बहाते य ई वा वरेयात् ॥ इति। वै. सू. 38.6

89. पृष्ठ्यचतुर्थं चतुर्थं, अतिरात्रः पञ्चमम्, मध्यमंचेद् उक्थ्याऽग्निष्टोमा उत्तमें। वै. सू. 38.7-8

90. साऽश्वमेघ ऋत्विक्पत्नीप्रैष्कृतो द्वयाः। वै. सू. 38.9

91. ऋ०वे० 10·27.8; 10.27.11 (वै. श्रौ. सू. 38.5-6)

92. सर्वमेधः पुरुषमेधवत्। वै. सू. 38.10

93. अहानि अग्निष्टुत् इन्द्रस्तुत् सूर्यस्तुत् वैश्वदेवस्तुत् पौरूषमेधिकं तृतीयं पञ्चमं, वाजपेयो ष्तोर्यामा। वै. सू. 38.11

94. एतस्मिन् सर्वान् मेधान् आलभन्ते। वै. सू. 38.12

95. पृष्ठ्योत्तमे विश्वजिद् अतिरात्रो दशमम्। वै. सू. 38.13

96. संवत्सरान्ते गार्हपत्ये धरारणि प्रहृत्याऽऽहवनीय उत्तराऽरणिम् "अयं ते योनिः" इत्यात्मन्नग्निं संस्पृश्य अरण्याय प्रव्रजेत्। वै. सू. 38.14

97. इति मेधाः क्षत्रियस्य क्षत्रियस्य। वै. सू. 38.15

10

A Survey and the Study of the Mantras Cited in the Vaitāna Śrauta-Sūtra

At about 700 times the mantras have been used in the Vaitāna Śrauta-Sūtra, by the initial indicatory words (Pratika), or in full-form. In addition one hundred and fortyeight Hymns (Sūktas) have been directed to be used in various ritualistic performances. Of these seven hundred mantras, about ninty (90) mantras have been mentioned in full and the remaining six hundred and ten (610), in the indicatory (pratīka)-form. Several mantras have been repeated on a number of occasions. Of the mantras, used in full-form, there is no repetition.

The mantras in the full-form are from the other Saṁhitās, or sources other than the A.V. (Śaunaka-school). But the form in which the mantras occur in the Vait.Śr.Sū. in the full form are not, in many cases, exactly the same as they exist in the other extant-Saṁhitās, Brāhmaṇas and other ritualistic texts. There are only twenty-eight (28) mantras which occur in the Vait.Śr.Sū., in the same form as in the other Saṁhitās or the other source. The matter has been discussed in details

in the chapter, dealing with the 'Relationship of the Vaitāna Śrauta-Sūtra in the literature of the A.V'. The following is the number of the mantras, which exists in verbatim in the other texts than the Atharvaveda—

Vait.Śr.Sū.		*Other Sources*
1.17	=	Taitt.Brā. 3.7.611
1.18	=	Taitt.Brā. 3.7.6.1
2.13 (a)	=	Mā.Saṁ. 2.7
3.9	=	Mā.Saṁ. 2.11
3.10	=	Mā.Saṁ.2.10
3.20	=	G.B. 2.1.7
4.1	=	Mā.Saṁ. 2.4
5.14	=	Taitt.Saṁ. 4.1.3.2-3
9.19	=	R.V. 7.59.12
10.17	=	Paipp.Saṁ. (A.V.) 5.28.1-3
11.1	=	G.B. 2 1.16
11.5	=	G.B. 2.1.14
16.17	=	R.V. 10.17.12
22.4	=	Taitt.Saṁ. 4.4.1-2
23.12	=	R.V. 10.37.12
26.1	=	Kāṭh.Saṁ. 17.7
27.6	=	G.B. 2.5.8
30.12	=	Sāṁ.Śr.Sū. 15.15.13
30.16	=	Kauth.Saṁ. 1.28
34.1	=	Mā.Saṁ. 8.53
34.2	=	Ait.Brā. 5.24
37.1	=	Mā.Saṁ. 23.49
38.5	=	R̥.V. 10.27.8
38.6	=	R̥.V. 10.27.11

Twelve mantras as such, do not occur anywhere in the extant Vedic literature. They are probably the creation of

the author of the Vait.Śr.Sū. himself. The language and style do not support their origin, is some old but now unavailable texts. They are definitely of the later period than that of the Saṁhitā-period. Eight mantras are in the śloka-form[1] The remaining four mantras resemble in composition with the mantras of the Saṁhitās but the language is not of that period.[2] It is possible that these mantras were immitated in the style of the old mantras.

The remaining fortyeight mantras mentioned in full form are of doubtful origin. They do not occur in any of the available Vedic texts in the same form in which they occur in the Vaitāna Śrauta Sūtra. They cannot be said as the ingenious creation of the Author himself because they bear close resemblance with the mantras available in various texts. In the case of some mantras, a part occurs in one place, the other one being traceable in another texts. The details being given below will sufficiently show the true position :

Vait. Śr.Sū	*Other Sources*	*Vait. Śr.Sū.*	*Other Sources*
3.9	Mā.Saṁ. 11, Kau.Sū. 2.2	17.8	Kā.Tai.Saṁ.
3.10	G.B. Kau.Sū.Āp.Sū.		Āp.Sū.
3.13	G.B. Kau.Sū.	18.4	Kā.Sū.Āp.Sū.
4.2	G.B. Kau.Sū., Āp.Sū.	18.8	Kā.Sū.Āp.Sū.
4.3	Mā.Saṁ., Taitt.Saṁ.	19.18	G.B. Kā.Sū.
4.16	G.B. Kā.Sū.Āp.Sū.Mā.Sū.		Āp.Sū.
5.7	Kā.Sū., Āp.Sū.	22.4	Tai.Saṁ.Āp.Sū.
6.1	Taitt.Saṁ.R.V.G.B.Kā.Sū.	26.8	G.B.Mā.Saṁ.
8.15	Āśv.Sū., Āp.Sū.Lā.Sū Drā.Sū.	27.9	Kau.Sū., G.B. Kā.Sū.Āp.Sū.
12.8	G.B Kā.Sū.Āp.Sū.		Āśv.Sū.Lā.Sū.
13.23	Mā.Saṁ., Tai.Saṁ.G.B, Kā.Sū., Āp.Sū.	27.27	undecided

14.1	Paipp.Saṁ.Āśv.Sū.	30.18	Kā.Sū.Āp.Sū. Mā.Sū.Bau.Sū.
14.6	Tai.Ār., Kā.Sū.Āp.Sū.	36 27	Kā.Sū.Āp.Sū.
16.13	Mai.Saṁ., G.B.Kā.Sū.	36.30	Mā.Saṁ.Kā.Sū Āp.Sū.
17.17	R.V., Mā.Saṁ., Taitt.Saṁ. G.B.Kā.Saṁ., Kā.Sū.	37.1-2	Mā.Saṁ Kā.-Āp.Sū., Saṁ.Sū.

The mantras used in the indicatory (Pratīka) forms, as already mentioned, numbers 472. They all occur in the extent Śaunaka-Saṁhitā of the A.V. The details 'Kāṇḍa-wise' are given below :

Kāṇḍa I - Mantras, A.V. 1.4.2, 1.4.6, 1.5.1, 1.5.4, 1.9.3, 1.10.4, 1.19.3, 1.22.2, 1.30.31, 1.30.4

Kāṇḍa II – Mantras, A.V. 2.1.3, 2.2.1, 2.5.1, 2.5.3, 2.16.2, 2.29.3, 2.34.1, 2.35.1, 2.162.4

Kāṇḍa III - Mantras, A.V. 3.1.3, 3.3.2, 3.4.7, 3.8.4, 3.10.6, 3.10.7, 3.11.8, 3.12.8, 3.13.7, 3.14.2, 3.14.3, 3.15.7, 8, 3.16 6, 3.17.1, 3.17.3, 3.17.7, 3.29.6, 8, 3.20.1, 3.20.2, 4, 6-8, 3.21.7, 3.31.10

Kāṇḍa IV - Mantras, A.V. 4.1.1, 2, 4.2.1, 7, 4.8.5, 4.14.1-2, 5, 4.14.6, 4.21.1, 4 23.4, 4.26.1, 4.27.4, 7, 4.39.9

Kāṇḍa V – Mantras, A.V. 5.3.1, 4, 5.7.6, 7, 5.10.7, 5.24.1-9, 5.24.11, 5.25.7, 5.26.12, 5.27.2, 5.27.3

Kāṇḍa VI – Mantras A.V. 6.5.2, 6.19.1-2, 6.22.1, 6.31.1, 3, 6.35.1, 6.42.1, 6.47-1, 6.48.1-3, 6.53.2-3, 6.54.2, 6.55.3, 6.56.1, 6.61.3, 6.63.1-4, 6.79.1, 6.87.1, 6.106.2, 6.106.3, 6.115.1-3, 6.122.1, 6.123.1-2, 6.124.1-3, 6.125.1, 6.125.3

Kāṇḍa VII - Mantras A.V. 7.3.1, 7.4.1, 7.5.1, 7.6.1, 7.7.3-4, 7.10 1, 7.15.1, 7.19.2, 7 23.1, 7.26 3, 7.27.1, 3, 5-7, 7.28.1, 7.29.1, 7.30.1, 7.34.1, 7.35.1, 7.36.1, 7.43.2, 7.55.7, 7.59.12, 7.60.1, 7.64.1, 7.69.1, 7.70.1, 7.74 1, 7.76.1, 7.77.3, 7.77.4-7, 7.78.4, 7.80.3, 7.81.2, 7.82.1. 7.83.1, 7.87.1-2, 6, 7.88.1-3, 7.89.3, 7.92.1, 7.94.1, 3-4, 7.97.3, 8, 7.99.1, 7.111.1, 7.115.3, 7.116.1, 7.122.1

Kāṇḍa VIII– Mantra A.V. 8.2.16, 8.3.26, 8.9.6, 26

Kāṇḍa IX– Mantras A.V. 9.1.11, 18, 9.2.4-7, 9.5.1, 9.5.2, 9.5.17, 9.7.6, 9.10.13-14, 9.15.9, 9.15.11

Kāṇḍa X– Mantras A.V. 10.6.1, 3, 10.8.42, 10.9.26

Kāṇḍa XI—Mantras A.V. 11.2.1

Kāṇḍa XII—Mantras A.V. 12.1.1, 13, 27, 30, 33, 38, 12.1.39, 40, 46, 63, 12.2.5-6, 12.2.22-23, 12.3.33, 12.3.35, 12.3.83

Kāṇḍa XIII– Mantras A.V. 13.1.27, 34, 35, 59, 13.2.1, 13.2.16, 26, 32, 35, 37, 12.2.46

Kāṇḍa XIV—Mantras A.V. 14.1.19, 14.1.42, 57, 14.2.47

Kāṇḍa XV – Mantras A.V. —Nil—

Kāṇḍa XVI– Mantras A.V. 16.2.6, 16.9.3

Kāṇḍa XVII– Mantras A.V. 18.1.44-45, 18.1.51, 55, 18.3.2-5, 18.3.18, 25, 38, 39, 44, 45, 18.4.71-72, 18.4.75

Kāṇḍa XIX—Mantras A.V. 19.14.1, 19.50.3, 19 59.3, 19.64.3

Kāṇḍa XX – Mantras A.V. 20.1.1, 20.2.1, 20 3.13, 20.4.13. 20.7.1, 2, 3, 20 8 1, 20.9.1-2, 20 9.3, 20.13.1, 3-4, 20.14.1, 3, 20.18.1, 20 18.3, 20 18.4, 20.18 20, 20.19.1, 20.19 4, 20.19.7, 20.20.1, 20 20 3, 20 23.1, 20.23.3, 20.24.1, 20.24.3, 20 25.7, 20 27.3, 20.27.5, 20.27.6, 20.28.1, 20.28.2, 20.28.4, 20 39.1, 3, 5, 20.40.1, 20.40.3, 20.47.15, 20.49.4, 20.49.5, 20.49.7, 20.50.1, 20.50.2, 20.51.1, 20.51.2, 20.51 3, 20.51.4, 20.57.1, 20 57.3, 20.57.4-6, 20.58.1, 20 58.2, 20.58.3-4, 20 59 1, 20.59.2, 20.59.4, 20.60.1, 20 60.3, 20 61.1, 20 61.3, 20 63.1, 20.63.3, 20 63.4, 20.63.6, 20 63.7, 20 63.9, 20.64.1, 20.64.3, 20 67.1, 20.67.3, 20.67.4, 20 67.7, 20.71.11, 20.71.13, 20 72.1, 20.72.3, 20 79.1, 20.79.2, 20.80.1-2, 21.81.2, 20.82.1-2, 20 83.1, 20.83.2, 20.851 20.85.2, 20.85.4, 20.103 1-3, 20.107.14-15, 20.118.1, 20.118.2-4, 20.125.2, 4, 7, 20 128 9, 20.135.1-6, 20.136.1, 20.137.3, 9, 20.138.1, 20.138.3, 20.143.80

The details of the Hymns (Sūktas) numbering 148 are as given below.

Kāṇḍa I—Nil

Kāṇḍa II– Hymns A V. 2.5, 2.06, 2.16, 2.17, 2.33, 2.35

Kāṇḍa III – Hymns A.V. 3.5, 3.19, 3.21

Kāṇḍa IV– Hymns A.V. 4.13, 4.14, 4.23

Kāṇḍa V—Hymns A.V. 5.7, 5.12, 5.20, 5.26-27

Kāṇḍa VI– Hymns A.V. 6.1-3, 6.4-6, 6.19, 6.23

Kāṇḍa VII—Hymns A.V. 7.17, 16, 7.31, 7.45, 7.49-50, 7.53, 7.84-85, 7 88, 7 103, 7.104, 7.111, 7.118, 7.144

Kāṇḍa VIII—Hymn A.V. 8.7

Kāṇḍa IX– Hymn A.V. 9.1

Kāṇḍa X– Hymn A.V. 10.2

Kāṇḍa XI– Hymns A.V. Nil

Kāṇḍa XII, XIII & XIV—Hymns A.V. Nil

Kāṇḍa XV XVI & XVII–Hymns A.V. Nil

Kāṇḍa XVIII– Hymn A.V. 18.73

Kāṇḍa XIX–Hymn A.V. 19.6

Kāṇḍa XX– Hymns A V. 20 3-5, 20.11-12, 20 15-16, 20.34, 20.40, 41, 42, 20.45, 20 50, 20.52, 20.53-55, 20.56, 20 58, 20.60-61, 20.65, 20.68-69, 20.70-71, 20.73, 74, 75, 76, 77, 78, 79, 20.81, 82, 83, 84, 20.87, 88, 89, 90, 20.91, 20 94, 20.96-97, 20.99-100, 101, 102, 20.104, 105, 106, 107, 108, 109, 110, 20.111, 112, 113.117, 20 119-33, 20.138

From the above details it is clear that the Vait.Śr.Sū. while depending only on the Atharvaveda has not hesitated in borrowing from the other texts including the Śrauta Sūtras of other schools. Some of the Scholars are of the view that the composition of the Atharva veda was made at a later stage, keeping in view, the necessity of the mantras relevant to the ritualistic performances. This view has been specifically

expressed about the 20th Kāṇḍa of the A.V. Similar doubts have been raised about the 19th Kāṇḍa also.[3] The main reason for this assumption is that 20th kāṇḍa of the A.V. is entirely composed of the mantras lifted bodily from the Ṛgveda. Further the hymns of this Kāṇḍa (20th) have been used in the śrauta sacrifices on more occasions than that of other kāṇḍas.

From the details given above it will be seen that out of 208 Sūktas (Hymns), used in the Vait.Śr.Sū., in various sacrifices 148 hymns belong to the 20th kāṇḍa of the A.V. Out of the total 700 mantras 426 mantras belong to the 20th kāṇḍa. It shows that the major portion of the mantras and hymns used in the A.V. belongs to the 20th kāṇḍa. Almost all these mantras have been taken from the Ṛ.V. It has naturally led the scholars to believe that the 20th kāṇḍa was compiled keeping in view the requirement of the mantras for the use in the sacrifices.[4] It leads to mean that the 20th kāṇḍa was a compilation contemporary to the Vait.Śr.Sū. But it is only a guess work. There is no definite evidence to show that this kāṇḍa was a later addition. The Vait.Śr.Sū. has taken from the other kāṇḍas as well. The details shown above will reveal that almost from all the kāṇḍas the mantras have been taken. Similarly the hyms have been taken from 12 kāṇḍas. It is therefore too rash conclusion that 20th kāṇḍa was added at the time of compilation of the Vaitāna Śrauta Sūtra.

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(i) प्रवर्ग्यो याजमानानि पत्नीमन्त्राश्च तत्त्रयम् ।
अङ्गं च यज्ञे भवत्यृते चैभ्योऽपसिद्ध्यति ॥ 1 ॥

प्रवर्ग्याच्छौर्यमाप्नोति राजमानेन चाशिष: ।
पत्नीमन्त्रै: प्रजामायुस्तस्मात्तेनैव सिद्ध्यति ॥ 2 ॥

(ii) तद्दपि श्लोकौ वदतः — वै. सू. 9.12
पित्र्यायां प्राङ्मुखो...प्रत्याश्रावणमत्र तु ॥

(iii) तत्र श्लोकः — वै. सू. 19.20
पञ्चचैव कृत्वश्चमसान् यज्ञ आप्यायेत् कविः ॥
आज्ये मरूत्वतीये च प्रस्थितांश्चापि सर्वशः ॥

(iv) तत्र श्लोकः — वै. सू. 20.4, 20.11,
तदेतच्छ्लोको भिवदति । वै. सू. 31.15

2. वै. सू. 3.11, 7.17, 27.27, 36.31

3. The 20th book was added quiet late and the 19th too did not originally belong to the Samhita.
Bloomfield : A.V. and the Gop Brā. p. 95

4, Bloomfield, Whitney, Oldenbarg, Roth, Garbe, Weber.

Conclusion

The foregoing study of the Vaitāna Śrauta Sūtra in its various aspects reveals that the author of this sutra, most probably the Kausika or some member of the Kausika family was well versed in the Śrauta-sacrifice. He was well acquainted with the ritualistic-practices of different schools. Accordingly, he composed his Śrauta-sūtra with the special mission of establishing and popularising the Śrauta rituals of the Atharvan-school. The Gopatha Brahmana and the Kausika grhya sutra are the chief sources on which he has heavily relied but he is not entirely dependent on them. He follows the tradition of the old Śrauta-Sūtras of other established schools, such as Asvalayana, Apastamba, Baudhayana, Katyayana etc.

The Vaitāna Srauta Sūtra belongs to the Saunaka School of the A.V. But it has borrowed from the other samhitas as well as such as - Rgveda Samhita, Vajasaneya-Samhita, Taittiriya Samhita etc.

The special feature of the Vait.Sr.Su. is that it has a special style of description of the Srauta Sacrifices. In most of the cases it describes the duties of the Brahmana-Priest mainly and the rites performed or consecrated by him, whereas in other Sraut-Sutras the Brahma is a silent spectator. The importance of this sutra lies in the fact that this is the only Śrauta-sūtra where the mantras of the Atharvaveda have been employed in the Srauta-Sacrifices.

On the basis of the only available traditional link, the commentary of Samaditya, named Aksepanu-vidhi and after the critical and comparative evaluation of the text of the Vait.Sr.Su. it has been decided in this thesis the Kausika-sutra and the Vait.Sr.Su. are the two volums of a singal Kalpa-work, written by Kausika or a member of the Kausika-family, without following the traditional order, where the Srauta precedes the Grhya-sutra.

The date of the Vait.Sr.Su. can be estimated tentatively between Yaska and Panini or between 500 to 400 B.C.

The position of the Vait.Sr.Su. in the literature of the A.V. is quite clear. It clearly presupposes the existence of the Gopatha Brahmana and the Kausika Sutra and derives a good deal of help from them, in the form of Pratikas, Sakala pathas and slightly modified passages. As regards the relationship with the ritualistic works of the other schools, the Vait.Sr.Su. takes maximum help from the tradition. It employs the mantras of the other samhitas or the other ritual texts in full form exactly in the style of the other srauta-sutras and never hesitates in disclosing the source of borrowing. In three passages (Vait.Sr.Su. 1.8, 35.23 and 42.13) it openly declares the direct borrowing from the Yajurveda and Samveda. Basically depending on the A.V. it sites 480 mantras out of 700 from the Atharvaveda (Saunaka-school) 10 from Paipp Sam., 10 from the Gop.Bra. 23 from the Kau.Su. Only 170 mantras are borrowed from the sources other than the school of the Atharvaveda *i.e.* Seven mantras from the A.V., eight from the Ait.Bra., nine from the Taitt.Sam., seven from the Vaja.Sam. and one from the Kathaka Sam. etc.

In many cases the language and style of the Vait.Sr.Su. is on the pattern of other srauta sutras he borrows verbatim or with slight modifications from other sutra Literature *viz.* Ap.Sr.Su. Ka.Sr.Su., Asv.Sr.Su., Bau.Sr.Su., Sam.Sr.Su. etc.

In the description of the 20 srauta sacrifices namely Darsapurnamasa, Agnyadheya, Agnihotra, Arambhanesti,

Caturmasya, Pasubandha, Agnistoma, Atyagnistoma, Ukthyah, Sodasi, Atiratra, Vajapeya, Aptoryama, Agnicayana, Sautramani, Gavamayana, Rajasuya, Asvamedha, Purusamedha, and Sarvamedha, the Vait.Sr.Su. does not follow in full the sequence of any srauta-sutra but in description it very closely follows the Katyayana Sr.Su. and in many cases the Ap.Sr.Su.

As regards the mantras of the A.V. cited in this sutra, it employs about ninty mantras in full and remaining 610 in Pratika form, out of them several mantras are repeated also. About 12 mantras appear to be the original contribution of the author of the Vait.Sr.Su., whereas 28 mantras, used in full, which are found in the other samhitas also in the same form. Eight mantras are used in the special slauka form, by saying, 'tadapi slokau vadatah' etc. About 48 mantras, used in full in the Vait.Sr.Su. are available in parts in various steps. Out of 700 mantras and 208 Suktas (Hymns) used in the Vait.Sr.Su. 426 mantras and 148 hymns belong to the 20th Kanada of the A.V., which leads some scholars to conclude that the 20th Kanda was added to the A.V. at the time of compilation of the Vait.Sr.Su. But it is only a guesswork because the Vait.Sr.Su. has taken the mantras from the other kandas as well. The concluding sutra of the Vait.Sr.Su. makes impression of the style of the Brāhmanas texts but it is not the composition of that period.

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